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JUNE.	SEPTEMBER.
Monday, June 22nd, 2 P.M., Greek.	Tuesday, September 15th, 8:30 A.M., Greek; 2 P.M., Algebra.
Tuesday, June 23rd, 8:30 A.M., Algebra; 2 P.M., Latin.	Wednesday, September 16th, 8:30 A.M., Latin; 2 P.M., Arithmetic and Geometry.
Wednesday, June 24th, 8:30 A.M. Arithmetic and Geometry; 2 P.M., English.	Thursday, September 17th, 8:30 A.M., English.

NOTE.—Candidates for the Course in Science will be examined in Solid Geometry and Plane Trigonometry at the hour appointed for Greek, and in the History of the United States in connection with the examination in Latin.

Candidates are required to present themselves at the hours appointed for the beginning of the examinations. Copies of catalogues and examination papers, and information concerning the courses of instruction, scholarships, etc., can be obtained from the President or from the Secretary of the Faculty.

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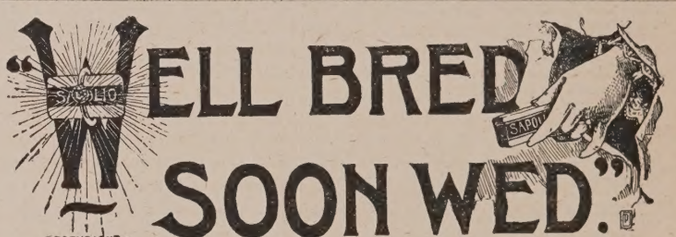

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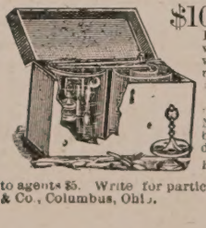

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The Living Church.

SATURDAY, JUNE 6, 1891.

THE hearing of the appeal to the Privy Council in the Lincoln case has been postponed from June 3d to June 10th.

THE newly consecrated Bishop of Rochester, Dr. Davidson, is quite ill, and has not been able to begin work in his diocese. It is thought that he will not be able to enter upon his duties for three months.

IN connection with the forthcoming Church Congress at Rhyl, it has been arranged that the Bishops of Bangor, Chester, and St. Asaph shall deliver addresses at Llandudno upon the past, present, and future of the Church in Wales, and that the Bishop of Derry shall speak upon the effects of disestablishment in relation to the Church of Ireland.

The Church Missionary Intelligence, announces in advance that the expenditure of the Church Missionary Society for the past year will be found to have been £239,208 or £24,000 over last year, and the general income, £223,626, an increase of £15,110. The special funds bring the amount up to a total income of £247,737. Eighty missionaries have been accepted during the year.

IT is stated that the Bishop of Calcutta and Bishop of Madras propose to appoint a Suffragan Bishop of Tinnevelly in South India. It is to be on the principle on which the Chota Nagpur bishopric has been constituted. The Colonial Bishopric Fund has subscribed £5,000; the Gospel Propagation Society is expected to contribute the same sum; application has been made by the Bishop of Calcutta to the Christian Knowledge Society to contribute £5,000.

BISHOP PERRY, in his diocesan paper, *The Iowa Churchman*, says:

"The manly and consistent attitude taken by THE LIVING CHURCH in the recent discussions of present problems in the Church is worthy of the highest praise, and cannot fail to commend this able and outspoken sheet to every true Churchman. It is not long since that THE LIVING CHURCH had a thousand subscribers in Iowa. We wish that it had twice that number now and more, for the mission of such a paper is for the truest interests of the Church of God.

THE last number of *The Eclectic*, which is the only Church periodical of general circulation, except THE LIVING CHURCH, which has taken a stand for the Faith in the issue now before the Church, says: "We honor THE LIVING CHURCH for taking a courageous, honest, and manful stand against this election, and its array of Dr. Brooks' public utterances. His consecration would commit the whole Church to a false theology, and to the surrender of all 'Catholic order,' even as Presbyterians hold it."

NEARLY the whole of the great congregation which gathered in St. Paul's Cathedral, on Saturday, May 9th, was composed of Jews, converted and unconverted. This entirely novel service had its origin in Prebendary Gordon Calthrop, whose object it is to make the gathering an annual event. The proposition met with the cordial approval of the dean and chapter of St. Paul's. The title of the address was "The Jewish Question," the sermon being based on passages from the thirty-seventh chapter of Ezekiel. The Prebendary demonstrated that there would eventually be founded a great Jewish empire, which would bring within its protecting influence the scattered tribes who are now dwelling in various parts of the world.

THE twenty-first anniversary of the London Gregorian Association will be observed this year, for the first time, by a choral Celebration at St. Paul's, with a choir of three hundred voices, the music being "*In Festis Solemnibus*," a Mass published by the association. There will also be Evensong in the cathedral as usual, when banners will be carried in the procession. The association was founded in 1870 by Robert Alderson Turner, with a view to promote the practice and study of Plainsong and popularizing its use in the Church services. The first meetings were held in the vestry of St. Lawrence Jewry, where Mr. Turner was then working, the first president being the late Earl Beauchamp, who held the office for many years.

WE have received a copy of the resolutions proposed and acted upon by the Synod of the Church in Japan, from which it is evident that the more radical measures were defeated, and that the conservative element was in a large majority. The motions adopted were to appoint committees to prepare a preface to the Prayer Book, a Lectionary, and to revise the calendar, to revise the Ordinal and occasional offices, to maintain a Standard Prayer Book, and to appoint a custodian of the same to provide for the admission of catechists, and also for the appointment and work of deaconesses; to enlarge the Mission Society and place all the districts now under the foreign clergy under this society; to provide for the collation and publication of the history of the Church.

WE are told, in private letters from Boston and vicinity, that people at a distance cannot imagine the intensity of the feeling that exists in Massachusetts on account of the opposition which is being made to the election of Dr. Brooks. We know all about that in Illinois, having survived the rejection of two loved and chosen leaders in succession. The Church in Boston will survive a veto upon the election, even though the secular press is disgruntled. If the enormous correspondence which comes to us from Massachusetts is a trustworthy indication, the feeling against the election is as intense and wide-spread as the feeling in favor of it. We regret that we cannot publish a tenth part of the protests against this election, now in hand; what has been said perhaps sufficiently states the case, and other interests must have consideration.

A COMMUNICANT of St. John's church, Washington, D. C., a lady, has lately deeded to the American Security and Trust Co., a valuable tract of land in that city, in trust, the income of said property to be devoted to the support of a cathedral foundation hereafter to be created by the Church in the District of Columbia. The income of the property is to be administered by the bishop of the diocese *ex officio*, and the rector and wardens of St. John's church. This munificent gift will speedily promote the realization of a cathedral for this diocese, which has been talked of for some time. It is rumored that a fine gift of land for the purpose will shortly be forthcoming, and in that case, there will be every facility for putting the project on a firm basis, with the beginning of an endowment fund to support the necessary staff of clergy and lay workers. The present value of this gift is estimated at $80,000; the prospective value will be many times that sum. Nowhere probably is a great free church, beautiful in its architecture and well equipped in its appointments, more needed than in Washington, and nowhere could it be more influential, considering especially the shifting character of the population.

THE burial of the late Archbishop Magee was at Peterborough Cathedral. The Archbishop of Canterbury was unable to attend, owing to the funeral of his brother-in-law, and in his absence the service was conducted by the Bishop of Lincoln, the Bishop of Beverley, the Marquis of Normanby (Canon of Windsor), and the Dean of Peterborough. The Bishops of Durham, Worcester, Peterborough, and Carlisle, were present, and the Rev. Canon Teignmouth Shore and the Dean of Windsor, representing the Queen. The diocesan clergy met the body at the west door at twelve o'clock, and formed a double line up the nave, about 150 clergy being present. The funeral procession then entered the cathedral, headed by the mayor and corporation. The Dean of Peterborough read the opening sentences of the Burial Service, and the Bishop of Beverley, the Lesson, after which the hymn, "O God, our help in ages past," was sung, and the body was taken out of the north-east door to the grave, around which a cordon was formed by the clergy. The Marquis of Normanby read the first part of the service at the grave, and the Bishop of Lincoln, the last part, the Bishop of Peterborough (Dr. Creighton) pronouncing the blessing. A solemn commemorative service was held in York Minster on Saturday, at twelve noon. This was the third instance of an Archbishop of York being interred at Peterborough Cathedral, the other Archbishops being Elfric, in 1050, and Kinsius, in 1059.

THE Rev. Charles M. Beckwith, just elected to be Assistant-Bishop of the diocese of Texas, was born in Virginia, in 1853, and consequently is now thirty-eight years old. He is a graduate of the University of Georgia, class of '73, and was engaged in teaching at the University of the South, Sewanee, Tenn., from his graduation till 1878, when he entered Berkeley Divinity School, Middletown, Conn., of which the present Presiding Bishop was then as now, the president. From this institution he graduated in the class o '81, and was ordered deacon by his uncle, Bishop Beckwith, at Atlanta, Ga., Feb. 21, 1881, and ordained priest in the same city and by the same Bishop, July 16, 1882. He was assistant to the Rev. Dr. Williams at St. Luke's mission, Atlanta, and succeeded him as priest in charge. In 1886 he was called to the rectorate of Christ church, Houston, then the second, but now the largest, parish in the State. In the May following his coming to the diocese, he was elected a member of the Standing Committee, and has since continuously held that position. There is no harder-working priest in the American Church, and this fact, connected with a remarkable ability to systematize everything with which he has to do, makes him one of the most successful of rectors. Bishop Beckwith, if he shall be admitted to the episcopate, will show himself to be a conservative ritualist and thoroughly loyal son of the Church, building upon the foundations Bishop Gregg has laid, and will push the Church in the diocese of Texas to the front, as no other man probably could.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

The 54th annual convention of the diocese began its session on Tuesday, May 26th, with a celebration of the Holy Eucharist. The Bishop was Celebrant, assisted by the Rev. Drs. Locke and Fleetwood. Archdeacon Bishop acted as Bishop's chaplain, and the Rev. L. Pardee as master of ceremonies. After the presentation of the pastoral staff, as mentioned in our last issue, the service proceeded. Instead of the usual sermon, the Bishop delivered a charge to the diocese, which we publish in full. At the conclusion of the service, the convention was entertained at lunch in the clergy house. Many of the members accepted an invitation to visit the Sisters' house, recently completed. At the afternoon service, the roll call showed the attendance of 69 clergy and representatives of 40 parishes by 68 lay delegates. The Rev. Luther Pardee was re-elected secretary, and Mr. W. K. Reed, treasurer. The Rev. C. C. Camp was appointed the Bishop's secretary. The usual committees were announced. Applications for union with the convention were made by the parishes of the Redeemer, South Park, Chicago; Christ church, Woodlawn Park; St. Alban's, Chicago; St. Paul's, Austin; and St. Luke's, South Evanston. These, after reference to the proper committee, were subsequently admitted. The Bishop then read his annual address, in which he reported 984 confirmed during the year. He mentioned particularly Waterman Hall and the Western Theological Seminary, and while praising their work, bespoke more liberal support for them. He acknowledged many gifts, and made an exhaustive resumé of the growth of the work in the diocese, and expressed satisfaction at the showing.

The Board of Missions, by the Rev. T.

N. Morrison, made an informal report, and gave notice of an amendment of the canon to be introduced, providing for the enlargement of the board by the addition of ten laymen. The Committee on Legislation gave notice of a motion for the repeal of the canon relating to the fund for aged and infirm clergymen, and the substitution of another in the same relation. Pledges and contributions for Church extension to the amount of $7,500 were received. This was increased to nearly $10,000 before the adjournment. In the evening a largely attended missionary meeting was held at St. Andrew's church, when stirring addresses were made by the Rev. Messrs. D. C. Peabody, C. C. Camp, and John Rouse.

The session on Thursday morning was mainly devoted to the routine business of the convention. Dean Phillips for the committee on the subject, made an extensive report upon the legislative acts touching the tenure of Church property. The resolution of the committee was adopted:

Resolved, That the report of the trustees be referred to a committee of lawyers with instructions to examine the whole subject of the tenure of Church property under the legislative acts of 1849, 1853, and 1881, and to report at the next convention as to whether and what, if any, legislation is desirable.

Reports were made from the Committee on Legislation, by the Rev. Mr. Morrison, and an amendment to the canon was adopted:

Resolved, That after the meeting for primary organization, each parish shall meet annually on Monday in Easter week, or on such other Monday after Easter not later than May 15th, as the rector, church wardens, and vestrymen, may previously by vote appoint, public notice being given from the chancel Easter Day and on the Sunday preceding the meeting.

From the Committee on Episcopal Residence, by Mr. Morrison, asking the continuance of the committee to consider the purchase of a site and the erection of a new episcopal residence within two years. From the treasurer, showing an endowment fund of $27,000, receipts of $21,372, expenditures of $16,092, and a balance of $5,230. From the St. Luke's Hospital trustees, by Dr. Locke, acknowledging Miss Pullman's gift of $4,000 to the children's ward; from Mrs. George H. Laflin, Mrs. Hanks, the late Edwin S. Sheldon, and others, amounting to $79,000. During the year 5,865 patients, all but 502 paid, were cared for. From the Committee on Missions, recommending the appointment of a missionary to aid the Rev. Mr. Lindskog in his work among the Swedes.

Upon invitation, Archdeacon Taylor, of the diocese of Springfield, addressed the convention upon the needs of the Orphanage of the Holy Child, at Springfield. A resolution was adopted, looking to the raising of $1,525 as the diocese's proportion of the debt upon the orphanage, and the Rev. J. H. Knowles and Mr. James M. Banks were appointed a committee of subscriptions. The Bishop of Fond du Lac was introduced to the convention and welcomed by the presiding officer. The Standing Committee was re-elected as follows: The Rev. Messrs. D. S. Phillips, E. R. Bishop, T. N. Morrison; Messrs. F. B. Peabody, A. T. Lay, and C. R. Larrabee. The convention adjourned, after a very harmonious and profitable session.

The 23rd annual conference of the Confraternity of the Blessed Sacrament was held at the church of St. Clement on Thursday, May 28th. The evening before, choral Evensong was held in the same church, and a sermon preached by the Rev. E. A. Larrabee. On Thursday morning, at 10, there was a high celebration of the Holy Eucharist, the preacher being the Bishop of Fond du Lac. After the service, the business meeting was held. The Rev. S. B. Pond read an essay on "The Holy Eucharist, the Conservator of Orthodoxy and the Reproof of Rationalism." The reports showed a large increase in numbers, there being now 169 priests associate and 1,200 lay members. Bishop Grafton was re-elected Superior-General, the Rev. J. Stewart Smith, secretary and Mr. W. C. Dayton, of Chicago, treasurer. The superior, the secretary, and the treasurer, constitute the board of trustees.

The diocesan branch of the Woman's Auxiliary to the Board of Missions held its annual meeting on Tuesday, May 26th, at St. Andrew's church. There was a large representation of the parochial branches, and the reports showed that a great deal of work had been accomplished during the year. Mrs. Clinton Locke declined a re-election as president, to the great regret of the membership, and Mrs. O. Ward was elected. The reports showed that the auxiliary had contributed over $14,000 in money and boxes to the work of missions during the year. The delegates and the clergy were elegantly entertained by the ladies of St. Andrew's parish.

The trustees of St. Luke's Hospital propose to build one of the most magnificent, as well as most convenient and complete, apartment houses in the city, on the property belonging to the hospital on the east side of Michigan ave. about 14th st. The plans have been prepared by Architect S. S. Beman. The building will be six stories high, with a frontage of 120 feet and a depth of 100 feet. The first story will contain four stores, with large plate glass windows, the stores to be rented for business dependent upon custom trade. The basement will be used for the heating and lighting plant, storage and janitor's quarters. The cost of the building is placed at $125,000. The income will be used to carry on the work of the hospital.

As noted under the head of "Ordinations," Mr. F. W. Keator was admitted to the diaconate on Sunday, in the church of the Atonement, Edgewater. This mission was established three years ago. Mr. Keator took charge of the work as lay reader, but in the fall of 1889, at the earnest solicitation of his friend, the Rev. Mr. Edsall, and the parishioners, entered the Western Theological Seminary. At the outset, the parish was represented by 15 members of the Church, but now 60 communicants worship together, not in a public hall as then, but in one of the most churchly edifices in the West. It is of Darlington variegated red sandstone, in the strictest of pure Gothic design. A graceful and appropriate symbol monogram of the initials of the words "Jesus Hominum Salvator" are conspicuous in the mural decoration.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—A member of St. George's, who withholds his name, has given the Rev. Dr. Rainsford $200,000 for the purpose of extending the work of the parish among the poor in the city.

The Rev. Alfred A. Butler, rector of the church of the Epiphany, has been suffering from ill health of late, and has been voted a special vacation till October 1st. His services will meanwhile be supplied under a special arrangement made by a committee of the vestry.

A meeting of the Board of Managers of the Italian mission was held Tuesday, May 14th. Bishop Potter was present and presided. The subject of the needs and progress of Italian work in the city was considered. The constantly increasing Italian population of New York, and their readiness to receive the ministrations of the Church call for enlarged activity. The Rev. A. Pace is the present missionary.

The Rev. E. Walpole Warren, rector of the church of the Holy Trinity, will spend the summer abroad, sailing for Sweden and Norway early in June. He will be accompanied by the Rev. Wilbur F. Watkins, D. D., of Philadelphia, his predecessor in Holy Trinity.

On Trinity Sunday the Rev. C. De Witt Bridgman, D. D., was confirmed by Bishop Potter, in the Seamen's chapel, at the foot of Pike st. His wife and children, and Dr. Alfred L. Loomis, one of the best known physicians in the city and a leading member of his former congregation, were confirmed with him. On account of Dr. Bridgman's prominent position, Bishop Potter desired to accord him the courtesy of a special Confirmation service. But he refused to allow any difference to be made in his case, and presented himself among those who were to receive the rite at the regular visitation at this humble chapel. He will be for the present a member of the church of the Incarnation, which is located near his former congregation, and he has made application for Holy Orders. So important a step on the part of one of the leading pastors of the Baptist denomination in this country, and one of the most prominent connected with any religious body in New York, has made no small stir. On April 29th last, he resigned the pastorate of the Madison avenue Baptist church, where he had held a popular and successful relation for several years. A considerable number of his parishioners were present on Sunday at his formal reception into the Church. In his statement of reasons for the step, given to the press, he specifies the generous and fair administration characteristic of the Church, the devout grandeur of her worship, the practical aggressiveness of her methods of dealing with the social problems of the time, and her historic claims and position.

On Tuesday, May 26th, the Bishop consecrated the chapel of St. Saviour of the new House of Mercy at Inwood. A fine group of buildings has been erected, the beautiful chapel forming an important feature—the whole a long advance upon the old edifice at 86th st. A much larger and more varied work is thus provided for. The number of applications for admission is, however, still greater than can be met. On Ascension Day the Bishop made his first visitation, and confirmed several of the reformed inmates. The Sisters of St. Mary who labor in the institution have long fostered in a small way what they call the Preservation Class. Its purpose is to provide a place where benevolent societies, churches, and individuals may place girls between the ages of eight and sixteen, who have been rescued from conditions which would have proved destructive to their future. The large south wing of the main building is now devoted to this purpose. It is capable of accommodating 80 children. Besides ordinary school studies, the girls are taught cooking, sewing, and general housework. This addition has greatly increased the expenses of the institution, and the trustees have appealed for larger offerings in support of it.

At the recent visitation of St. Chrysostom's chapel of Trinity parish, the Bishop confirmed 65 persons presented by the clergyman in charge, the Rev. Thomas Sill.

The church of the Archangel, under the rectorship of the Rev. Charles R. Treat, has steadily progressed from a small mission into a parish of considerable promise. The Bishop recently confirmed 25 candidates there, and in his address especially commended the zeal which had accomplished this parochial upbuilding.

The Bishop administered Confirmation in the new Christ church, Whitsun Day, to a class presented by the Rev. Dr. Shipman.

By the will of John T. Farish, a retired merchant, which has just been admitted to probate, a legacy of $50,000 is left to St. Luke's Hospital subject to the provision that a part of the sum shall be used for the endowment of a bed. A like amount is left to the Home for Incurables at Fordham; $20,000 to the Domestic and Foreign Missionary Society; $20,000 to the Church Mission for Deaf Mutes; $10,000 to the Sheltering Arms Nursery; $25,000 to the Seaside Sanitarium; $10,000 to the Nursery and Child's Hospital; $10,000 to the House of Rest for Consumptives at Mt. Hope; $10,000 to the Orphans' Home and Asylum under care of the Church; $25,000 to the New York Cancer Hospital, and considerable sums to other charities—the benefactions in all amounting to $280,000. The legacy for the House of Rest for Consumptives will probably go to St. Luke's Hospital, to be applied for consumptive cases, on account of the union of the two institutions, which is just going into effect at this time.

The Bishop of Delaware, acting for the Bishop of the diocese, visited the church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, on the evening of Tuesday in Whitsun week, and confirmed 87 persons—57 women and girls, and 30 men and boys. The youngest person was 11, the oldest 60. The work the church is doing outside was demonstrated by the fact that of the above number, 12 were Lutherans, 3, Presbyterians, 2, Roman Catholics, and 2, Dutch Reformed. Bishop Coleman made an eloquent address on the work of the Holy Ghost, and gave the class for its text the first verse of Psalm xxiii. After the service, which was fully choral, and very congregational, the people all joining heartily in the hymns and responses, the candidates were presented to the Bishop, who gave each a cordial hand-shake and a "God bless you." The service was a deeply affecting one, and was one of the many evidences of spiritual life in this important and rapidly growing up-town parish. Not only spiritually, but temporarily, has the work here been blessed, and *Te Deum* can well be sung for all the mercies vouchsafed to it.

PELHAM.—On the afternoon of Whitsun Day, Bishop Potter visited and confirmed in Christ church.

MATTEAWAN.—At St. Luke's church, the Rev. Thomas Burgess, rector, the Bishop made an episcopal visitation Friday, May 15th.

NEW ROCHELLE.—A plan is on foot to enlarge the church edifice to meet the growing wants of the parish. It is also proposed building a parish house.

RYE.—Ven. Archdeacon Kirkby presented a class for Confirmation in Christ church on the evening of Whitsun Day.

ANNANDALE.—Archdeacon Stevens has just completed two courses of lectures on constitutional law and history, before the junior and senior classes of St. Stephen's College.

STAATSBURGH.—On Wednesday, May 27th, Bishop Potter laid the corner-stone of the new edifice of St. Margaret's church, of which the Rev. P. McD. Bleecker is rector. There were present, Ven. Archdeacon Ziegenfuss, D. D., the Rev. R. B. Fairbairn, D. D., LL. D., and many of the neighboring clergy. The new church is to be of rough cut stone in Gothic style.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

The 42nd annual council began its devotional services in St. David's, Austin, the Rev. T. B. Lee, rector, at 10 A. M., Wednesday, May 20. The litany said was by the Rev. B. A. Rogers; the Rev. C. M. Beckwith began the Communion Office, and the Rev. F. Sebright Leigh preached the council sermon from St. John iv: 24. After the sermon the Rev. S. M. Bird, accompanied by the Rev. Wm. Sharp, Jr., approached the altar rail, and in behalf of the clergy of the diocese, presented the Bishop with a beautiful episcopal staff, accompanying the presentation with an address. The Bishop, affected almost beyond utterance, responded in a few feeling remarks. The staff is of oak, with knobs of brass, and the crook is of French bronze. Bishop Gregg then celebrated the Holy Communion.

At the afternoon session, the Bishop appointed the Standing Committees, and read his annual address.

At the night session, in the absence of Bishop Gregg, the Rev. B. A. Rogers presided. From reports received it was shown that two-thirds of the parishes had pledged themselves to double their assessment for the episcopal stipend, and it was resolved to instruct the finance committee to add to the assessments $3,000 for the support of an assistant bishop, and that an assistant be elected before the adjournment of this council.

Thursday morning, Mr. J. F. Roeck, treasurer of the mission fund, reported the receipt of $1,983.45, and the disbursement of $1,904, under the direction of the Bishop, for the mission work of the diocese. The trustees of the Burr bequest, reported on hand for a female seminary $250 cash, and $13,150 in 5 per cent. interest-bearing bonds; and for diocesan mission work $521.42 cash, and $12,300 in 6 per cent. bonds.

All of the officers of the council were re-

elected as follows: Mr. R. M. Elgin, Houston, secretary; Mr. Walter Bremond, Austin, treasurer; the Rev. Messrs. S. M. Bird, C. M. Beckwith, T. R. Lee, Messrs. A. S. Richardson, and R. M. Elgin, Standing Committee.

At the afternoon session, the Rev. B. A. Rogers was in the chair. Immediately after the minutes were read and approved, the council went into the election of an assistant bishop, and the clergy nominated the Rev. T. B. Lee, rector of St. David's, Austin. The laity retired to act upon the nomination, but soon returned to report that Mr. Lee had appeared before them, pointing out reasons why he could not accept the election, and positively refusing the high honor. The clergy again retired to make another nomination, but finally it was resolved to postpone further action till the next morning.

Mr. Osceola Archer, treasurer of the fund for the relief of aged and infirm clergymen, and the widows and orphans of deceased clergymen, reported that that fund had increased during the past year $443.35. The same gentleman, as treasurer of the episcopal endowment fund, reported an increase of $132.70.

The committee on the state of the Church submitted its report, showing a condition of general interest and improvement in the diocese, promising the fulfillment of labors and prayers.

At the morning session, Friday, the Bishop appointed the Rev. Wm. Wilson De Hart, council preacher for next year, with the Rev. Geo. L. Crockett as alternate.

The election of an assistant bishop was then taken up, and the clergy nominated the Rev. C. M. Beckwith, rector of Christ church, Houston. Mr. Beckwith was deeply moved when the announcement was made, and begged to be permitted to make a few remarks before the laity retired to consider the nomination. He declared most earnestly that he could not accept the great honor, and doubted his ability to acceptably fill the high position. He entreated the members not to support the nomination. The laity retired, and in about a quarter of a hour reported that they had unanimously approved the choice of the clergy, and that Mr. Beckwith was the Assistant Bishop-elect. On motion of the Rev. S. M. Bird, the council confirmed the decision by a rising vote, unanimously, and the *Gloria in Excelsis* was sung with great spirit. Arrangements were made for doubling the episcopal salary of the diocese, some other matters of detail were attended to, the Bishop congratulated the council over the harmonious and profitable session, and the council adjourned to meet in St. Paul's, Navasota, on the 18th day of May, being the Wednesday before Rogation Sunday, 1892.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

The 75th annual convention met in Trinity church, Asheville, May 13th. After organization, the vested procession of clergy, followed by the Bishop, adjourned to the church where Morning Prayer was said and the Holy Communion celebrated. The sermon was delivered by the Rev. G. P. Hebbard from 2 Cor. x: 4. After the service, the Rev. M. M. Marshall, D. D., was elected president, and the Rev. Julian E. Ingle, secretary, of the convention. At the afternoon session, the Rev. Dr. Langford and Miss Julia C. Emery, made addresses. In the evening, the Bishop gave his annual address, in which he reported a large amount of work done and many signs of encouragement.

On the second day, the usual committees were appointed and various reports were presented. Mr. Chas. E. Johnson was re-elected treasurer. The Rev. T. J. Holcombe, financial secretary of the Clergymen's Retiring Fund, addressed the convention, and a resolution was adopted, recommending it to the careful consideration of the clergy and laity. A spirited discussion occurred on the proposition to allow women to vote at parish meetings. The committee on canons had reported adversely, and a motion to concur in their action being made, a vote by orders was taken with the result of clergy, aye, 19; nay, 11; parishes, aye, 7, nay, 10; divided, 3, the convention thus refusing to endorse the action of the committee on canons. The committee on the state of the Church, referred to the lack of candidates for orders from the diocese, and urged the presentation of the claims of the Church and the ministry at the educational centres.

On the third day, a committee was appointed to arrange for a fitting celebration of the 50th anniversary of Bishop Lyman's ordination to the priesthood, which occurs on Dec. 19th, next. The Standing Committee was re-elected. The convention resolved to appropriate $500 for the support of a clergyman at Chapel Hill, the seat of the State university, After the singing of the *Gloria in Excelsis*, the Bishop gave the blessing, and the convention adjourned, to meet at Greensboro, May 4.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

Commemoration Day at Kemper Hall, May 24th, coinciding this year with Trinity Sunday, the usual services were deferred until Monday the 25th, that the Bishop of the diocese, priests, and other friends of the school who are accustomed to gather for this annual festival, might be able to attend as usual. The special services of the day began with a choral celebration of the Holy Communion. The young ladies of the school choir sang with a precision and power seldom attained. After the Celebration, the long procession of school girls formed again, and out slowly through the house and across the quadrangle to Armitage hall, decorating with flowers the pictures of those to whom they owe so much, and singing as they went a commemorative ode composed by a grand-daughter of Bishop Kemper. Evensong, with a memorial sermon by the Rev. Canon Knowles of Chicago, was the concluding service of the day. The canon made an eloquent appeal from the heroes of the past to the heroism of the future. The school has been greatly prospered during the year just closing, and with increasing numbers and the removal of the crippling debt, it becomes both possible and necessary to enlarge the house room. The memorial feature of Kemper Hall is prominent, not only the chapel and the commencement hall, but many other memorials of greater or less value have been placed here, making the school in an increasing degree an historical record of the Church's life in the Northwest. The faith of its founders, so strong "in the day of small things," so sorely tried in years of mismanagement and threatened failure, is justified at last, and the foundation they wisely laid wide and strong, promises to be the measure of a lasting work.

NASHOTAH.—On Tuesday, the 26th inst., took place the commencement of Nashotah House. The ceremonies began with the class fire after a reception at Mrs. Adams' on Monday evening. At the class fire addresses were made by Messrs. Acworth, Burke, and Clay, of the Seminary, by Dr. Clarke, Dr. Riley, and Mr. Bartlett, the oldest of the alumni, and by the Rev. Mr. Smythe, of St. John's, Delafield. On Tuesday, the commencement exercises proper took place in the chapel in the presence of the Bishops of Milwaukee, Indiana, Nebraska, and Fond du Lac, of a large number of the clergy, and a crowded congregation of people. Messrs. Acworth, Mitchell, Patterson, Tyler, and Wilson, of the senior class, were graduated and will become Bachelors of Sacred Theology, after their ordination to the priesthood, and the expiration of one year. The degree of Doctor of Sacred Theology was conferred on the Rev. Henry R. Percival, A.M., of Philadelphia. The Bishop of Nebraska has, to the great satisfaction of the authorities and friends of Nashotah, become a trustee of the House.

The year has been one of exceptionally good spirit, discipline, and work. It has also been one of most satisfactory financial growth. Within the year there has been added to the Endowment Fund the sum of $14,600. Two days before commencement a draft was received by the president for $4,000 to endow a scholarship in memory of Charles R. Steele. Nashotah enters now into her 50th year, which will be solemnly celebrated, *D. V.*, next summer or autumn. It ought to be a year memorable for the erection of monuments commemorating the past of the House. A memorial hall to Dr. Breck is to be erected if sufficient funds shall be contributed, and a memorial library and lecture rooms should also at once be put up. Nashotah hopes that God may put into the hearts of some of His servants to bring all this to pass within the semi-centennial year if it be His will.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—Last Monday evening, a special reception was given at the parish hall of the church of the Good Shepherd, in honor of the completion by the Rev. H. B. Cornwell, D.D., of 20 years in the rectorship of the parish. The hall was crowded with parishioners and friends. In the course of the evening, Mr. Noel B. Sanborn, on behalf of the congregation, presented to Dr. Cornell a beautiful gold hunting case watch, and chain. Various Church organizations also presented memorials of the happy occasion, and Mrs. Cornwell was not forgotten in these testimonials of regard.

The Standing Committee at a special meeting last Wednesday, voted in favor of confirming the election of the Rev. Dr. Phillips Brooks to the episcopate of Massachusetts. A strong feeling in the diocese was adverse to this action of the committee.

The Rev. Dr. E. A. Bradley, rector of St. Luke's church, preached at the Grand Opera House, Trinity Sunday, in a special popular service, intended to reach non-church goers. He took for his text, "Almost thou persuadest me to be a Christian."

The annual donation visit to the Church Charity Foundation occurred last Wednesday. Great numbers of the friends of the institution came together, bringing gifts for use in its manifold work. The buildings were decorated with bunting and flowers for the occasion. Miss P. S. Van Nostrand, secretary of the lady associates, read a report, stating that in the Home for the Aged there were 61 inmates, all of them communicants of the Church. The Orphanage had as many children under its care as it could accommodate, and the hospital had done its own share of work. Sister Julia announced that Yemassee Cottage at Ocean Beach, N. J., would soon be opened for the summer season, under charge of the Sisters, and that in it a free home would be provided for working women and girls who needed temporary rest and recreation.

Grace church on the Heights, of which the Rev. Chauncey B. Brewster is rector, is to have a handsome new altar. The present altar, which is also of beautiful design, will be taken down, as will be also a part of the chancel. Elaborate carved work will take its place, at a cost of $20,000.

At Christ church, in the eastern district of Brooklyn, a number of new members of St. Andrew's Brotherhood were admitted by formal service, on the evening of Trinity Sunday, by the Rev. R. W. Kenyon, assistant minister of St. Ann's church.

OZONE PARK.—On the afternoon of Whitsun Day, the Bishop made a visitation to the church of the Epiphany, and confirmed a class of seven persons. The service was well attended. Mr. Wilbur Byrd has been for some time acting as lay reader, aided by periodic visits of priests from the cathedral at Garden City. Mr. Gilbert, of the General Theological Seminary, is about to succeed him as reader.

GARDEN CITY.—The annual spring musical festival was held at the cathedral, on Wednesday evening, May 27th. The choirs of the cathedral and St. Luke's church, Brooklyn, both under the direction of Dr. Woodcock, united forces for the occasion. The service began with Smart's stirring processional hymn, "Brightly gleams our banner." The *Magnificat* and *Nunc Dimittis* were from compositions of Mr. W. A. C. Cruikshank, a noted English organist, written for the last London choir festival held in St. Paul's cathedral in 1890. For the anthem, 20 selections from the "Messiah" were rendered. This was the first occasion in the diocese when so much of Handel's noble work was given by any surpliced choir. A special train went from Brooklyn, and returned after the service.

SEAFORD.—The new church of St. Michael and All Angels' was used for divine service for the first time on Whitsun Day. The Eucharist was celebrated at 7:30 A. M., the Rev. Father Huntington being Celebrant. At the evening service Father Huntington preached, taking for his text, Acts ii: 1-4. He spoke of the desirableness of having the church consecrated, and the need of first extinguishing the remaining debt of $700. The Rev. William Wiley, formerly of Bay Shore, will be the rector of the new church, and he took part in the services of opening. A beautiful alabaster altar has been presented by Mrs. George Stanton Floyd-Jones in memory of her father, Thomas J. Owen. A Communion service and several valuable ornaments for the altar, have also been given. The church is finished in hard woods.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

The 108th annual convention met in St. Peter's church, Baltimore, on Wednesday morning, May 27th, and continued in session until Thursday evening, May 28th. Morning Prayer was conducted by Bishop Paret and the Rev. Messrs. Julius E. Grammer, Arthur C. Powell, and Walter Mitchell. The annual sermon was preached by the Rev. Thomas Addison, his text being, "But ye shall receive power, after that the Holy Ghost has come upon you," Acts i: 8. After the celebration of the Holy Communion, Bishop Paret called the convention to order. The Rev. Peregrine Wroth was elected secretary of the convention with Mr. John T. Mason, assistant.

The Rev. A. P. Stryker, secretary of the Standing Committee, read the report in which the committee stated that consent had been given to the consecration of the Rev. Edward R. Atwill, D.D., to the bishopric of West Missouri; the Rev. Dr. Henry Melville Jackson, to be Assistant Bishop of Alabama; the Rev. Davis Sessums, to be Assistant Bishop of Louisiana, and the Rev. Dr. Phillips Brooks, to the bishopric of Massachusetts. The request for consent to the consecration of the Rev. John Wright Chapman as missionary bishop of Alaska was laid on the table. The report closed with a touching memoir of the Rev. Orlando Hutton, D.D., President of the Standing Committee since 1886, who died in March last. The committee on the State of the Church submitted its report, showing clergy, decrease 3; congregations and parishes, decrease 1; missions, decrease 4; chapels, increase 2; Baptisms, decrease 123; clergy ordained, decrease 3; candidates for orders, decrease 4.

The Bishop then read his annual address, in which he dwelt upon the necessity of paying more attention to the religious education of children and confirming them at an early age. He referred touchingly to the seven clergymen who have entered into rest during the year, and asked when the proper time may come, careful consideration be given, and definite and helpful action be taken, with regard to the provision for aged and infirm clergymen. He then made his report, showing that he had confirmed 1,560 persons during the year. He added that 12 clergymen had been received by letters of demission, and 8 transferred to other dioceses. Among the ordinations were one priest and nine deacons. There are nine deacons, candidates for priests' orders; 8 deacons, not candidates for priests' orders; 4 candidates for both deacons' and priests' orders; 7 postulants for Holy Orders. Four churches were consecrated. The special offerings on his visitations amounted to $1,142.17. He announced that Miss Mary Elizabeth Mann, of Washington, D.C., had given in trust, as the be-

ginning of an endowment for a cathedral in Washington, property of an assured value of $80,000. He hopes soon to be at liberty to give fuller information as to the terms named, and the methods adopted for complying with them.

At the night session, the Rev. Arthur J. Rich, chairman of the committee on diocesan missions, read the report of the committee, which showed that durtng the year they have expended $10,317.17 in various departments of the work. A resolution was offered that $12,000 be raised for the ensuing year, and that the clergy make special efforts to increase the permanent fund for superannuated and disabled clergy. Both, with several minor resolutions, were adopted. Mr. Charles Albert offered a resolution calling the attention of the mission committee to the fact that a number of Danish immigrants are coming to the United States with a view to making their homes in Maryland, and requesting that the committee take special steps in providing for their religious instruction. The resolution was unanimously adopted.

The second day's session began with religious exercises. The Standing Committee was elected: The Rev. Messrs. J. S. B. Hodges, D. D., John H. Elliott, W. W Williams, W. L. Hyland, R. H McKim, A. P. Stryker, and A. J. Rich. Mr. E. G. Miller was elected treasurer of the convention.

The special committee appointed to prepare an answer to the overture sent by the General Assembly of the Presbyterian Church of the United States, by which it was sought to have international arbitration, reported, expressing hearty sympathy with the overture.

After routine proceedings the convention adjourned to meet next May in the church of the Epiphany, Washington, D.C.

WASHINGTON, D C.—Miss Mary Elizabeth Mann, of this city, on Saturday, May 23rd, conveyed to the American Security and Trust Company eight lots of very valuable property on Lanier Heights, in the north-west section of the city, the primary purpose of the trust being to devote the income of the property after her death to the support of a cathedral endowment. Further mention of this gift will be found on the first page of this issue.

A meeting was recently held in a private house on Columbia road, this city, to take action in regard to building a church in that neighborhood. The pledges were $7,000 in money, besides a lot valued at $11,000 Subscriptions will be asked for, and the work of building will commence at once.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

ROCHESTER.—A memorable event was the completion last week of 25 years of labor in St. Luke's church by the Rev. Dr. Henry Anstice. His has been the only rectorship in Rochester which has rounded out the quarter of a century. On Sunday, from a pulpit tastefully adorned with flowers and plants, Dr. Anstice preached his anniversary sermon from the text, "Thou shalt remember all the way which the Lord thy God led thee," which was heard with the deepest interest, while his allusions to his personal relations to his people will cement and deepen ties which had been close before. The festivities on Wednesday began with a celebration by the junior members of the Sunday school in the guild building. The large upper room was handsomely decorated. A silver basket fringed with roses, and containing a silver tray with 25 bright silver dollars, was presented to the rector, and a magnificent bunch of roses, containing a little pocket-book with 25 dollars in gold, to Mrs. Anstice, as evidences of the children's affection. Ice cream and cake were then served to all, while Meyering's orchestra discoursed sweet music.

In the evening, Powers Hall was well filled by some 550 of the parishioners, and some few invited guests from among the special clerical friends of the rector, who gathered to testify their interest in the event commemorated, and to do honor to the rector and his wife, who received the guests underneath a canopy edged with four large silver bells. The Hon. Alfred Ely made an address, during the closing sentences of which, eight bags filled with silver dollars made their appearance on a table, from an adjoining room where they had been secreted. The unique form of the gift caused much amusement. At the same time, a silver tea set was brought forward and presented to Mrs. Anstice. Mr. Ely closed with a tribute to the church itself, saying that since the coming of Dr. Anstice, "the sacred fire has never ceased to burn, the divine lustre has been undimmed, the harmony of the church has been unbroken." Dr. Anstice replied briefly, speaking for himself and wife. Bishop Coxe was the next speaker, and the Rev. Dr. W. D'Orville Doty read a congratulatory minute prepared by a committee of the deanery, consisting of the Rev. J. H. Dennis, the Rev. E. P. Hart, and himself. The Rev. Dr. Nelson Millard made the last address, speaking for the clergy and community in general. At the close of the addresses, an elegant supper was served. The following paragraphs from the anniversary sermon embody the statistics of the period. "So far as figures represent the labor of these five-and-twenty years, it may be thus summed up: The symbol of the covenant has been administered to 1,375 persons at the font, 955 have ratified their vows in Confirmation, 878 have had their marriage solemnized, and over the mortal remains of 964, the burial service has been said. The rector has officiated at 5,445 regular public services, almost without exception with an address or a sermon. The round of visits has been endless. The offerings of the people for all objects aggregate $375,012. At the beginning of the rectorship, there were 451 communicants; of these but 98 remain. I have received as new communicants, 1,533; the total number, therefore, on our list has been 1,984. After all the changes incident to a large city parish through death, removal, and, in our case, through giving of our strength to weaker congregations, we have now 149 male and 501 female communicants, in all 650. The families connected with the parish number 323."

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

PEORIA.—The annual parochial report of St. Paul's church, rector, the Rev. Sydney G. Jeffords, shows: Total number of souls, 683; Baptisms, 55; Confirmations, 29; communicants, 316; pews free; no liens or encumbrances; contributions, parochial, $32,373.90; diocesan, $300; provincial, $17; general, $110; total, $32,800.90.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

BAYONNE.—A very imposing and interesting ceremony took place on Sunday, May 10th, at the new St. John's church, corner of Avenue C and 34th street, the occasion being the formal opening of the edifice by the Right Rev. T. A. Starkey, Bishop of the diocese. The church was profusely decorated with palms and choice flowers. On the altar stood a beautiful brass crucifix and branched candlesticks (memorials), and it was further adorned with lilies and carnations, while at either side, on the floor, stood stately palms, Easter lilies, and potted plants. The altar rails are of brass and oak, and the choir stalls, pulpit, and pews all of oak. The services opened with a very brilliant voluntary by the organist. Mr. William Till, and a surpliced choir of some 59 voices singing the 111th hymn, "Crown Him with many crowns." The bishops then administered Confirmation to eight candidates, four males and four females, after which the Rev. O. Valentine, the rector, delivered an address upon the subject of their gathering that day, in which he said: "It is with a deep feeling of pleasure and gratitude I announce to you that we enter our new church building to-day with all the indebtedness, outside the mortgage and new organ, paid. This amounted to $1,000, which has been expended for pews and other church furnishings and has been contributed by the diocese and by my own personal friends. This sum is laid upon the altar to-day, and by its side also lies a receipted bill from Mr. F. F. Martinez, Jr., the architect of this church, for a sum entirely inadequate to the painstaking and faithful services rendered by him. All we have to do now, is to provide for our current expenses, the monthly payments of $90.50 on our loan to the Bayonne Building Association, of which amount $35 is being paid monthly on the principal, and the yearly payments on the new organ." The Bishop preached a very impressive and appropriate sermon from Psalm iv: 8: "We wait for thy loving kindness, O Lord, in the midst of thy temple." After the sermon, during the offertory, the anthem, "Rejoice in the Lord," was sung by the choir, and then followed the choral celebration of the Holy Eucharist. The service, Cambridge in C., was very finely rendered by the choir, the tenor and bass solos being heard with good effect. The Bishop performed the ante-Communion service, and the Rev. Mr. Valentine, assisted the by Rev. Chas. M. Allen, administered the holy elements. At the evening service the church was crowded to its utmost capacity and many were unable to obtain admission. The service opened with a choral Evensong at 7:30. The Rev. George M. Christian preached a very eloquent sermon, his subject being "The parish as the centre of spiritual life in our community." The church was designed by F. F. Martinez, Jr., and is of the early Norman style of architecture. The interior is finished in natural woods. It has a seating capacity of 300. The total cost of the structure and its furnishings was about $10,000. The two memorial windows, presented by Mr. and Mrs. J. H. Snyder and Mr. and Mrs. E. C. Webb, will be placed in position next week. The beautiful brass lectern was presented by New York friends. The Eucharistic candlesticks and altar vases are gifts from one of the vestrymen. The processional cross is a present from members of the parish, and Miss Annie Swift worked the chaste white altar cloth.

A meeting of the Archdeaconry of Jersey City was held last week at Grace church, Jersey City, with large attendance of the clergy. Bishop Starkey presided. The Ven. Archdeacon Jenvey was re-elected. The Rev. F. J. Clayton was chosen secretary, and Mr. P. Edwards Johnson, treasurer.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

The 52nd annual convention was opened in Christ church cathedral, Tuesday, May 26th, at 10 a.m. The Holy Communion was celebrated by the Bishop, the Rev. William Short preaching the sermon from the text, St. John vi: 68. Immediately after the service the convention was called to order by the Bishop, and a committee on lay credentials appointed, after which a recess was taken for lunch which was bountifully served by the ladies in the choir room. Mr. John R. Triplett was re-elected secretary, and Mr. W. B. Coombe was appointed his assistant. The Bishop then read his annual address. After expressing sorrow at the sense of loneliness because of the division of the old diocese, he rejoiced in the sturdiness and vigor of the new diocese as shown in her first annual gathering two weeks ago. The references to the condition of the diocese were mostly cheery and encouraging, as the following sentences may show. "I am happy to report that another assistant has been added to the staff of clergy at the cathedral. . . . There are few or no debts in the country parishes. The missionary record is a good one. . . . In Church extension the record is encouraging. . . . St. James' Military Academy is in better condition than I have ever known it."

"In some quarters a desire manifests itself of playing fast and loose with the dogmatic Faith of the undivided Catholic Church of the first four General Councils. Argument with that sort of looseness is not in order. Primitive testimony, clear and unequivocal, certifies us what Christ bequeathed, and the Holy Ghost taught, and the Apostles held to as the Faith. The dogmatic certainties, such as the Incarnation and the Resurrection, were and are fixed. If any one now-a-days come to us to open up questioning on any such fundamental matters of the Catholic creed, let him not think strange if we give him as slight heed as would the mathematician before whom questioning should be made whether the sum of the three angles of a triangle be exactly two right angles. We tell him, you waste your breath. To open closed questions up to questioning is quite absurd, and as for argument, in deepest ways and clearest ways, and completest ways, intellectual and spiritual, the truth was threshed out fifteen hundred years ago, and it is the veriest chaff on which you are bringing your flail down now.

"If there be abroad a spirit of unrest and disintegration and playing fast and loose with Catholic truth, my own watchword for protection and battle cry of defence would be the Prayer Book. Loyalty to the Prayer book sums up loyalty to Church faith, and to Church history, and to Church principle, and Church habits, and Church worship. The Prayer Book to us in America I am accustomed to regard as the bulwark. Its powers for conservation of truth and neutralization of error seem to me immense, and when I know of a clergyman allowing himself in habits of inexactness to play fast and loose with the Prayer Book, even in little things in its rubrics and directions, in its additions, permissions, and abbreviations, I confess to experiencing a shock of sensitive dread. Does not my brother know that *anomia* is the disease of the age, and the demon that America needs most to cast out as by fasting and prayer? Will he not therefore for truth's sake, and for patriotism's sake, set his face as a flint against wilful disobediences and careless inexactnesses in his use of the Prayer Book in the line of its laws and prescriptions?

"Dear brethren all, it's the old banner of Primitive Truth that we march under. It's the four square line of battle upon the Bible, the creed, the sacraments, and the Episcopate, that we are drawn up on before the eyes of Him, our Commander in chief. Let us stand steady, trustful in Him, hopeful of our cause, true to duty. Bereft of outward strength, you and I may seem in this diocese by our late division a feeble folk and an unimportant Church we may be counted alongside of the thousands of other religious names here in Missouri. Yet we bate not one jot of hope nor lose one heartbeat of courage; for our weakness may be doing best service before God in upholding the divine standard, and perpetuating fixed dogma, and preserving the true proportion of the Faith, while, in all personal lowliness of mind but with a swelling sense of honorable fidelity that may not be suppressed, we proclaim ourselves the loyal disciples of the Church of the ages, the stout anvil on which many and many a contending hammer has worn itself out by pounding."

In the evening an enjoyable reception was given to the delegates and the Church people of the city by the Bishop and Mrs. Tuttle.

Wednesday morning after Morning Prayer, the convention was called to order and the several committees appointed by the Bishop. The treasurer of the diocese made his report showing that of the assessments levied upon the several parishes and missions last year, not a single dollar was delinquent. The reports of the permanent Episcopate fund and the aged and infirm clergy fund each showed a slight increase, no remarkable gifts having come this year. The report of the committee on the proposed changes in the Prayer Book made quite a lengthy statement. Resolutions 4, 21, and 34 were disapproved; the others were approved. The report was received and ordered printed in the Journal that it might be open to consideration for a year. In the afternoon reports were received from the secretary and treasurer of the Board of Missions. The pledges of last year were more than paid. Pledges for the coming year were encouraging in every way—nearly 5,000 being assured. The system of making

definite parish pledges is a helpful and business-like way of providing the Missionary Board with a somewhat certain basis upon which to work.

The Standing Committee was elected as follows: The Rev. Messrs. M. Schuyler, D.D., P. G. Robert, S. H. Green; Prof. M. S. Snow, Prof. W. B. Potter, and T. K. Skinker. The Rev. Dr. Ingraham having resigned as registrar and librarian, the Rev. John W. Higson, of the cathedral staff, was elected. The vacancies in the delegation to the General Convention, caused by the division of the diocese were filled by the election of the Rev. Messrs. P. G. Robert, and Carroll M. Davis, Messrs. F. J McMaster and H. W. Hough. A proposal looking to the change of the name of the diocese from "Missouri" to "St. Louis" was defeated, as was also the amendment of "East Missouri."

The convention throughout was marked by the spirit of earnestness, harmony, and missionary zeal. Wednesday evening in St. Peter's church was held a missionary meeting, the Rev. Dr. Davenport of Cairo, Ill., and the Rev. H. L. Foote of St. Joseph, Mo., being the speakers. The offering taken was for general missions.

Friday morning, the annual meeting of the Woman's Auxiliary was held in St. Peter's church, the Bishop celebrating the Holy Communion. Reports from the secretary and treasurer showed that this, the tenth, year of the auxiliary in Missouri was marked by a decided increase of work over any year of the undivided State as a diocese. During the past year the value of boxes and cash gifts amounted to $7,845.27, more than half being in cash. Pledges were made of $100 to a new church building at Shrewsbury, $80 to a new church building at Ferguson, two scholarships at the school of the Good Shepherd were renewed, a pledge was given to support a Chinese baby for five years at the orphanage, Shanghai. The work of paying off $1,000 per year on the colored church in this city is still kept up. The officers elected for the ensuing year are *president*, Mrs. Tuttle; *vice-president*, Mrs. John A. Harrison; *secretary*, Miss Mary W. Triplett; *treasurer*, Mrs. Laura Speck.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

On the eve of Ascension Day, the cornerstone of Grace church, South Cleveland, was laid, and a congregation completely filling the old church assembled. In the chancel, besides the Bishop and the rector, were the Rev. Dr. Lyle, and the Rev. Messrs. Munson, Hall, Mabley, and Coston. After the proper psalm, the appointed Lesson, the prayers and hymns, Mr. Harry D. Abbott read a short history of the parish, followed by an address from the Bishop. The constant interest and help of St. Paul's parish through many years, had been feelingly referred to in the history of the parish just read, and was mentioned again by the Bishop. Their gift of $2,500 toward the building fund was also spoken of with especial gratitude. The Bishop then commended the congregation and its rector for having so faithfully, so devotedly, and at not a little self-sacrifice, borne their part toward making the new church possible. It is being built from plans prepared by Mr. S. R. Bagley, architect. The style of architecture is early Gothic. The massive turreted tower and lofty gables give a pleasing and effective outline. The basement is to be of sandstone in regular courses, rock-faced ashlar, laid on natural bed; and the walls of the superstructure of selected red brick in red mortar, with rock-faced stone trimmings. The size of the building will be 40 by 90 feet exclusive of tower, which is to be 14 by 14 feet square; nearly 30 feet of the length is utilized for choir and sanctuary, which are to be fitted up in the most approved ecclesiastical style. The chancel terminates in an octagonal form, giving an apsidal appearance to the interior of the sanctuary. The nave will contain 300 sittings, arranged with three aisles. The roof will be sustained by heavy ornamental open timber trusses, and finished in natural wood paneling. The windows are artistically grouped, and will be set with cathedral glass in chaste designs. The building, finished and furnished, will cost $8,500.

NORTHERN CALIFORNIA.

JOHN H. D. WINGFIELD, D.D., LL.D., Bishop.

PETALUMA.—The new church edifice of St. John's parish was opened Sunday, April 5th, Bishop Wingfield officiating. The services began at 11 o'clock with a beautiful voluntary, when the Bishop accompanied by the Rev. Jno. Partridge, rector of the parish, the Rev. G. W. Jenks, ex-rector, and the Rev. H. H. Wilcox, entered the church from the sacristy, and proceeded to their respective stations within the chancel. The various anthems and hymns were rendered in excellent style and good voice, and tested the fine acoustic properties of the building. The sermon was delivered by Bishop Wingfield, upon the text, "O come, let us worship and bow down and kneel before the Lord our Maker," Psalm xcv: 6. It was listened to throughout with marked attention. The new church edifice is situated on the corner of Fifth and C sts., occupying the site of the former building. Its dimensions are: length, 75 feet; width, 40 feet. The architectural style of the building is composite. A hewn sandstone base and buttresses support the edifice, which is shingled from the stone work to the eaves of the steep sloping roof; mullioned windows in sides and clere-story, and dormer windows in the roof, furnish an abundance of light free from glare. The entrances are two in number, the principal one being of arched stone at the base of the tower, closed by massive oaken doors and wrought iron fixtures. The walls and ceilings are plastered, and are set off with high arches. The highly polished wood work of the interior is left in its natural color, giving a very pleasing effect to the eye. The altar is a beautiful piece of work, being made from native woods, finely carved and highly polished. The appointments of the chancel are all in keeping with those of the altar. The church, on the whole, is one of the neatest and most comfortable in the State, and reflects credit, not only on the energetic rector and the members of the parish, but upon the jurisdiction of Northern California as well. It was built by Camm & Sims from plans drawn by Coxhead & Coxhead, architects, and has cost about $7,000.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.

Confirmations during the year: by Bishop Wilmer, 180; Bishop Jackson, 362; Bishop Johnston, 16; making a total of 558. At the late council the following were appointed: *Secretary of the diocese*, the Rev. R. H. Cobbs, D. D., of Greensboro; *Treasurer*, Mr. George A. Wilkins, of Selma; *Standing Committee*, the Rev. Dr. J. L. Tucker, the Rev. G. C. Tucker, and the Ven. H. Stringfellow; Messrs. R. S. Bunker, H. T. Toulmin, and F. B. Clark. One church has been consecrated during the past year—St. Michael and All Angels', Anniston—and one new parish, Gadsden, admitted to the council.

WHY THE ELECTION OF DR. PHILLIPS BROOKS WAS ADVOCATED.

BY THE REV. GEO. W. SHINN, D. D.

Inasmuch as one of your correspondents has seen proper to refer to me as one of those who advocated the election of Dr. Brooks as Bishop of Massachusetts, I beg leave to state my reasons for doing so. Not, however, in the way of apology, but simply to remove some of the misapprehensions which seem to prevail concerning the Bishop-elect, and to relieve the fears of some of our brethren as to the results of this election.

First of all, it is a mistake to suppose that many of those who voted for him were influenced to do so by the numerous articles which were published in the daily prints. These articles, it must be remembered, were not all in his favor. Some were decidedly antagonistic, and the aim of others was to secure his stay in Boston as the rector of Trinity. The use of the public press to affect the result of an election for a bishop was unique, but it must be interpreted as indicating the growing popular interest in our Church in this diocese. Twenty years ago, an Episcopal election would not have attracted any special interest here, but the man who has done more than any other man among us, to make the Church a power in this commonwealth is Dr. Brooks. This very fact led some to hope that his election would be followed, not by the millenium, but by most happy results in drawing into the Church large numbers of those who admire and love him. When we saw the noble work he did one Lenten season at Trinity church, New York, and the more recent work at St. Paul's, Boston, we could not but regard him as having a special mission for all sorts and conditions of men.

We have reason to be proud of the man who can gather about him, wherever he goes, great crowds of business and professional men who find themselves aided in their religious lives by this champion of the Christian faith. No one, however, seems to deny his wonderful powers as a preacher, but some seem to forget that the ability to wield such powers is a valuable part of the episcopal office. If any one is disposed to sneer at the function of preaching, or to belittle it in any way, it is necessary to begin far back with such a man and to repeat some very elementary truths which he has forgotten or never learned.

It is surely a gain, a clear gain, to put so magnificent a preacher of the gospel in a position where he may bring the truths of salvation to the hearts and consciences of men.

It would seem however, judging from the utterances of some of his opponents, that all of Dr. Brooks' ability as a preacher is neutralized by some supposed erroneous views which are attributed to him.

He has been represented as a dangerous man, not loyal to the Church, and as a possible leader of many away from the Church's teachings.

If we may judge of his future work in the Episcopate by his work here in Massachusetts as a rector for twenty-five years, we certainly have nothing to fear.

Trinity church has under his ministrations become a reservoir from which nearly every parish in Boston and its suburbs has been enriched. He has been our chief missionary in leading many to know and to love the Church, and they are found to-day faithfully working for its interests. There are lots of loyal Church folks to-day who would never have been with us but for his influence.

If his teachings were so erroneous, how can all this be explained?

But there are certain acts and utterances of his which are referred to as indicating heretical tendencies. Some of these have been cited and commented upon in your columns. Anonymous circulars were freely distributed before his election, and it is understood are now being sent to bishops and standing committees to influence their action.

The three specific charges against him are: His views respecting the Apostolic Succession, his being present at the ordination of a Congregational minister, and his taking part with Unitarians in a Good Friday service.

It must very frankly be said that Dr. Brooks' holds views respecting the Apostolic Succession which are not endorsed by many who voted for him, but the views he does hold have certainly been held by bishops before him and have been regarded as at least allowable. He holds to the Historic Episcopate, as it is stated in the preface to the ordinal. His whole official life as a priest of the Church must be regarded as setting forth his real views rather than a hasty utterance or two in the heat of a debate. That his life has been loyal to the Church, who can doubt? If one utterance must be put against another, some can recall his saying something like this: "I love this grand old Church, I would willingly give my life for it."

It is claimed, however, that he gave evidence of disloyalty when he attended the installation of a Congregational preacher. It may well be asked if too much has not been made of this incident? Did his presence necessarily involve his surrender of Churchly principles? Did he deny Episcopacy by being present?

It will be recalled by some that years ago a certain well-known clergyman of our Church did not hesitate to be present officially at a public function of the Dutch Reformed body. No one thought he had brought the Church into disrepute by adding one more courteous act to the many that had been extended by his parish previously through a long period of years. A Baptist minister taking part in such a service would be indignant if he were told that he thereby gave up his views respecting immersion.

It takes a great deal more than the mere fact of being present at the installation of a Congregational minister to prove that a Church clergyman no longer believes in episcopal ordination, or that he sees no difference between it and the reception of a religious teacher by a Congregational society.

As Dr. Brooks deliberately sought our ministry, made full preparation for entering it, and has most nobly exercised its functions for some thirty years, he must be accredited with believing in it in preference to anything else.

That he holds liberal views towards the Christian bodies around us is a fact which no one denies, and which he of all men would be the last to conceal. But it is absurd to predict that his liberality will ever make him disloyal to the Church, or lead him to betray the sacred trust committed to him as a bishop of the historic Church.

That second incident, too, has been greatly misunderstood and grossly exaggerated. I refer to Dr. Brooks' participation in a union meeting on Good Friday night in Boston.

The facts are that Dr. Gordon, a Congregationalist, invited Dr. Brooks and others to speak at a meeting on Good Friday night. Dr. Brooks was an invited speaker, and had nothing to do with inviting others.

If any speaker could be faulted for ignoring the fact that the day was the anniversary of "the death of our Saviour Christ, both God and man, Who did humble Himself upon the cross for us miserable sinners"—if anyone could be faulted for ignoring the full significance of this fact, it was not Dr. Brooks. To represent him as consorting with those who deny our Lord's true Divinity, and so to insinuate that he denied his Lord, is to put a meaning upon this incident which it will not bear.

Of the propriety and value of these Good Friday night union meetings there may be differences of opinion, but it is unjust to make his participation in one, the ground of censure for heterodoxy.

As I write these lines, the thought comes to me: How few men there are among us whose ministry needs so little explanation as does that of the man we have elected as our Bishop. He has lived a life of singular purity and devotion. His transparency of character has made it possible for any one to know just what he is, and his genuineness wins the love of those who know him.

It becomes a very serious matter then to us who want him as our Bishop, to have him attacked. I cannot think of a calamity greater for this diocese than his rejection. If his election is not confirmed, the progress of the Church in Massachusetts is put back a whole generation. But why should he be rejected? If the holding of views not approved by a majority, but at least allowable, be a barrier, what shall be said of other elections?

If the argument so often used in other cases: "The dioceses have elected them, and therefore, we must respect the wishes of the dioceses," does not hold now—why not?

The gravity of the situation surely cannot be comprehended by some of your correspondents, or they would not speak so lightly of the rejection of the man for whom Massachusetts has shown so decided a preference. We have nothing to fear for the Church's interests if Dr. Brooks is consecrated; we have much to fear if he is rejected.

The Living Church.

Chicago, Saturday, June 6, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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DR. SATTERLEE, in his sermon on the New York "Remonstrance," spoke of "those who would sacrifice apostolic order and organization from motives of Christian expediency, and who would promote that interchange of pulpits, which has really had little or no effect in bringing about the reunion of Christendom." THE LIVING CHURCH has always held that irregular acts were likely to retard, rather than further, the cause of reunion. The letter of the Presbyterian Dr. Shauffler, expressing indignation at what he considered to be the false pretence under which he was induced to appear at St. George's church by invitation of Dr. Rainsford, shows clearly enough that irritation, rather than increased amity, has resulted from this irregular policy. If anything were wanting to prove the futility of the officious eagerness of certain of the clergy to promote unity in their own way, regardless of the canons of the Church, and the cautious methods set on foot by the General Convention, the action of the Presbyterian assembly at Detroit supplies it. The committee, which had previously been constituted to confer with the committee of the General Convention upon the subject of union, was dismissed; and this action was distinctly based upon the annoyance and irritation growing out of the New York union services. The gentlemen concerned may therefore congratulate themselves upon having set back the cause which they wished to be considered as having most at heart. In fact, they have brought to an abrupt end the one movement of response to the Pastoral of 1886, which was widely regarded as the most promising outcome of that overture of the House of Bishops.

As to the claim that Dr. Shinn makes in his letter, that those who voted for Dr. Brooks were not influenced by the clamor of the secular press, we have only to say that many lookers on in Boston and vicinity are of a different opinion. The popular interest in the election of Dr. Brooks is undoubted. What Churchmen are concerned with is the motive of that interest. Dr. Shinn is probably not ignorant that many of the articles in the secular press were written or inspired by one or two men who, though Churchmen, affect to write from the point of view of the outside world. These articles have been widely circulated through the country with far more effect than the leaflets on the other side, which have been viewed with such righteous indignation. The so-called "enrichment" of the parishes of Boston and vicinity, is one of the very facts which excite the apprehension of well-informed Churchmen who are not carried away, as our correspondent seems to be, by admiration of Dr. Brooks' personal qualities. We have more than once referred to the views of the Bishop-elect, touching the episcopacy. There are few who have expressed themselves with such emphasis upon this point as he. As to affiliation with Unitarians, the charge does not rest upon a single instance, but that instance has been made prominent, because it was so recent, and on account of the sacredness of the day on which it occurred. The case cited of another clergyman and the Reformed Dutch Church, was, in our opinion, indefensible, but it was exceptional. Finally, as we read the fervent ejaculation: "How few men there are whose ministry needs so little explanation," etc., we are reminded of the significant words employed by an eminent man at the recent Massachusetts Convention in advocating an opposing candidate. He desired a bishop, he said, whose past record needs no explanation, and for whose future no assurances will have to be given.

THE LIVING CHURCH has been favored with a letter from the gentleman who is reputed to have had most to do with "tuning" the eastern press in favor of Dr. Brooks. In fact, he does not hesitate to inform us that he "knows the value of printer's ink" as well as we do, and that there are places where he "controls the types." He charges us with having "stated hardly anything concerning Dr. Brooks according to the facts," and declares that our "statements are absolutely false about his sympathy with Unitarians." He then proceeds to admit, what we ourselves were slow in believing, that at the consecration of Trinity church, two Unitarian ministers received the Holy Communion at Dr. Brooks' "special invitation." He also admits that the episode of last Good Friday actually took place. He does not refer to the affair of Plymouth church, Brooklyn, nor to the King's chapel commemoration, of which we spoke last week. As we cannot know the inner workings of any man's mind, we cannot but judge of Dr. Brooks' sympathies by his acts. That those acts have made the same impressions upon many in and around Boston, as well as elsewhere, we have abundant evidence, and that the result has been to the disparagement of the Creed of the Church, and the grief and anxiety of many minds. Though our correspondent accuses us of false statements and misrepresentations, and of making use of "blackmailing extracts," he entirely fails to specify the instances to which he refers. In the only definite charge which he makes, he misrepresents *us*. We have never stated that Dr. Brooks has invited Unitarians "into his pulpit," nor has "the talk" to that effect reached our ears.

SINCE the above was in type we have learned that the threat has been carried out. The Rev. Julius H. Ward is understood to be the writer of the article in *The Boston Herald* of May 29th, in which this passage occurs:

> The most serious and seemingly wilful opposition to him has been displayed by the editor of THE LIVING CHURCH, an Episcopal paper published in Chicago, in which the clerical editor and his correspondents seem to be running a race to see which can make up the biggest falsehoods about him. The virulence of this editor seems to know no bounds, and yet he is supposed to be an excellent man, like Bishop Perry, whose conscience has run away with his judgment. The people of Massachusetts, without regard to creed, are rightly and deeply stirred up by the defamation of Dr. Brooks by some of his own brethren. It shows that the marks of the beast are still to be found in the Episcopal Church, and we do not blame people for being indignant that some who ought to be thankful for his elevation to the episcopate are doing all that they can to keep him out of it.

If Mr. Ward or any other man will point out any false statements made by us, we will make prompt and full reparation. We can find but one sentence that seemed to need qualification, and that was calling the Good Friday incident a Unitarian *service*. This error was at once corrected by a correspondent. The weight that should be attached to Mr. Ward's utterances on Church doctrine and discipline may be inferred from the following extract from a letter of his in the Unitarian *Christian Register*, March 17, 1877:

> I yield to no man in admiration for the good, and noble, and blessed things which have been done by the Christian people who call themselves Unitarians, and it was a sight to be most thankful for, to see the leading Unitarian and other pastors joining reverently with our own clergy and people in partaking of the Holy Communion. The Episcopal Church lost nothing by that act, and the whole community gained a great deal.

IT is a consummation much to be desired that conservative men of all parties, who hold to the essentials of the Creed and to whom devotion to our Divine Lord is the very foundation of religion, should lay aside all minor differences and arrange themselves in solid phalanx to oppose and overthrow the forces which have set themselves in array against the most precious truths of Christianity. If this can be accomplished no serious error can long continue to afflict the people of God. It was such a combination which, in the last General Convention, brought the movement for the revision of the Prayer Book to a stand and compelled its advocates to set a term to it. After long misunderstanding and suspicion, the causes of which it is not now necessary to investigate, conservative men were able to act together, and the effect was immediately evident. Few can now doubt that the check was given just in time. The continuance of that work would inevitably have connected it with the lax and dangerous drift of doctrinal teaching and practice which has almost suddenly revealed itself. It is most gratifying at the present moment to observe that earnest men of all parties are drawing together in New York to make common cause in defence of truth and law. Dr. Satterlee, who has often been spoken of as a "broad Churchman," joined in the recent remonstrance against lawlessness, and has spoken strongly and forcibly for "apostolic order and organization," and against a liberty which is degenerating into license. Still more recently the memorial asking for an enquiry into the teachings of Dr. Heber Newton appears with the signatures not only of such men as Dr. Houghton, Dr. Tuttle, the Rev. Arthur Ritchie, and other high Churchmen, but with such moderate men or evangelicals as Dr. Gallaudet, Dr. De Costa, the Rev. E. Walpole Warren, and others. The appearance of such men as these acting together in cordial agreement exhibits the true "breadth" of the Church, and is at the same time the most encouraging sign which has yet appeared of the awakening of earnest men on all sides to a sense of the dangers which are threatening the truth of the Gospel.

THE work to which the Church in America is called just now is the endeavor to cope with "erroneous and strange doctrines," which have appeared within her own borders. She has to meet a subtile and treacherous attack upon Christianity as a revealed religion, and upon the fundamental doctrine of the divinity of

our Blessed Lord. It appears only too true that we have to deal not only with sporadic acts and eccentric teachings of a few individuals, but with a movement which, whether it may justly be termed a conspiracy or not, has assumed dangerous proportions and embraces a number of able and aggressive men. Some of these, doubtless, do not go the full length of describing the Christian religion as no more than an embodiment of the religion of nature, and the divinity of Christ as simply the divinity which belongs to every child of man; while they nevertheless condone language and defend methods which necessarily imply, if they do not explicitly assert, precisely those principles. Little by little the foundations of the Faith are sapped in the minds of people at large, the old staunch conservatism disappears, and acts are accepted almost as a matter of course which would not have been tolerated only a few years ago. The election in Massachusetts seems to indicate that in one diocese at least, the right to affiliate with Unitarian ministers is to be placed beyond the reach of effective criticism. Nothing could show more clearly the ominous drift of affairs than the fact that so many who have been known as "high" Churchmen should have become so blind to the significance of events as to condone or endorse this election.

CHURCH COLLEGES.

There is a growing demand for a stronger intellectual life in the Church, a stronger college life. It is shown in newspaper articles and letters, and in the establishment by the last General Convention of the University Board of Regents. The movement is slight, as yet, and is in the nature of a revival; that is to say, it is an attempt to restore something which previously existed. The Church in this country had at one time a much stronger college life than it has now. This life was checked in its development, and stunted by certain unfortunate circumstances. So thorough was the stunting process, and so long did it continue, that the history of our once powerful and successful college life has been forgotten.

We have a number of colleges. First of all, those which are colleges in the true sense of the word. We refer to those where the students live in dormitories and are day and night subject to the influence of the institution. This is real college life. It is in this way that a college has its greatest and best effect on national thought and feeling. It is in this way that Oxford and Cambridge have aided in developing the Church of England and the English nation. If we should subtract from the English Church all that Oxford and Cambridge have done for her, how little would be left!

The colleges of this sort which we now have are the University of the South, Trinity, Hobart, and Kenyon. Of the other kind, namely, those in which the students do not live in dormitories but merely come to the college for their recitations, we have Columbia, and Lehigh University.

At Lehigh University the students live in boarding houses and hotels in the town of South Bethlehem, Pa., where the institution is situated. Nearly all of them come from distant parts of the country, and living in that way in a small town they constitute more of a real college life than we find at Columbia, where most of the students are residents of the City of New York, live in their own homes, and, except during recitation hours, cannot be said to lead a collegiate life.

Lehigh is principally a scientific school, and therefore fails in another respect to fulfill the meaning of a true Church college. We by no means intend to detract from its merits. It is an excellent institution and does valuable work. It is very proper that the Church should have one of the best scientific schools in the country conducted under its auspices. It comports with our broad, liberal spirit. There is certainly no other religious body in the United States, or even perhaps in the world, that can boast of such an institution. People talk about the supposed evils of "sectarian" colleges, and say that their relation to any definite form of religion injures the teaching quality, makes it less modern and less scientific. But here is a fact to confute them. Lehigh is admitted on all hands to be one of the leading schools of science; it has between four and five hundred pupils and could have as many more if it wanted them; and yet it is a Church institution.

The Church college, the sort of college we need most at present to enlarge our all-around intellectual strength, is one in which there is the fullest college life and the fullest means of developing the influence and power of the Church. A scientific school cannot do this. We require a college where science is taught, and also the humanities—Latin, Greek, philosophy, the fine arts; in fact, the whole circle. It is thus that Oxford and Cambridge have been a source of power to the Church. If they had been mere scientific schools they would not have been such a power. If they had been mere day schools to hear recitations and lectures, and set examinations, they would not have been such a power. But because they had the fullest influence by propinquity of the students, day and night, because they taught all that is ever taught in a seat of learning, because they were with the student in his play and in his serious thoughts and in his light thoughts—in short, they were all things to all their pupils, they have been fountains of intellectual strength to the Church of England, the source of that tone of scholarship and intelligence which has given her three-fourths of her power.

How important Oxford and Cambridge are to the English Church, is clearly shown in the fact that they are the points which her enemies always choose for an attack. When James the Second wanted to turn the Church over to Rome he wisely began by attempting to get control of the two great seats of learning. It is a true saying that whoever can control Oxford and Cambridge can control the Church of England. Whence came that great movement amongst us which, for the last fifty years, has been revivifying and energizing every department of our Church life? The name of it tells the story. It is called the "Oxford Movement."

By neglecting her colleges, the American Church has been neglecting an enormous source of power. We cannot always draw our intellectual life from our mother. We are over a hundred years old, and it is time we were weaned. It is true, she will always give us food for our brains if we want it. But we should be above such dependence. We should be able to supply it for ourselves; and we should be stronger for being self-supporting. We should be more aggressive, more successful as missionaries and propagandists, be able to reach out farther, and accomplish more, if we had a strong intellectuality of our own which we had made for ourselves and did not owe to others.

Columbia is a grand institution, much larger than Trinity, Hobart, or the University of the South. But she cannot be called a source of much power to the Church, for she has no real college life. She is a Church institution only in the sense that the morning service in the chapel is read from our Prayer Book, and the president must be a Churchman. This is something of importance, it is true; and beyond that it may, perhaps, be said that Columbia has a certain general influence on the side of Churchmanship. But it is not very great, at best.

The important colleges, those to which we must direct our energies, are the other four: Hobart, Trinity, Kenyon, and the University of the South. These are the institutions from which the Church is to draw her intellectual life. She already draws a great deal from them. Unfortunately, however, they are not as strong as they should be. That is to say, we are weak in the very place where we ought to be strong. We cannot afford to be weak in the real colleges, the source of our intellectual life.

One difficulty with our colleges is that the great mass of Churchmen are ignorant and indifferent about them; ignorant of the work they have done in the past, and indifferent to their present condition. We ought to interest ourselves in them, talk about them, examine them. The Church press ought to publish more news about them. Anything would be better than lukewarmness, and the indiscriminate abuse which occasionally appears, made without the slightest investigation, and without the slightest knowledge of the actual facts.

We begin, in this issue, sketches of our colleges, past and present, furnished by one who has for many years taken deep interest in this subject, and we trust that this presentation of the cause may awaken interest and stimulate enquiry.

It is much to be regretted that in our description some account could not be given of strong and hopeful work at Griswold and Racine, where foundations have been laid. These foundations, however, are serving the Church in the way of preparatory education, and with the revival of enthusiasm for collegiate training in the Church, these institutions may receive sufficient endowments to enable them to fill the higher place in our educational system for which they were designed.

EARNEST CONTENTION FOR THE FAITH.

A CHARGE BY THE BISHOP OF CHICAGO, AT THE ANNUAL CONVENTION, ON MAY 27, 1891.

II.

The world has diminished in size within half a century. One can sail around the globe now in the time it once took to reach Liverpool. The Secretary of State flashes a dispatch to our plenipotentiary at the Moslem court in a few minutes. The Christian missionary has penetrated every land, mastered every language, and added immeasurably to our knowledge of the world. All nations are neighbors. Thus scholars have been supplied with immensely increased data for the study of the religions of mankind, and they have established a new branch of science—Comparative Religion.

It has been found that many resemblances exist between Christianity and the non-Christian religions. To Christian thought such likeness presents no

difficulty, for we believe in the unity of the race as to its origin, and in the fatherhood of the one God, Who accepts every man who fears Him and works righteousness. But our anti-Christian writers insist that the non-Christian religions do not suffer seriously by the comparison, and ask why they may not be admitted to fellowship with Christianity, and why it may not take its place as one of the ethnic faiths, perhaps the present best; and all, factors in the evolution of the final best? You go to Japan, and its paganism is not the besotted savagery you were inclined to look for. You go to India, and find (with the imaginative help of Mr. Arnold's "Light of Asia"), that the Buddha needs not to be ashamed to stand by the side of the Christ. Even the dwarf mothers in Congoland love their children. This is a very plausible argument against the unique character of our religion, and it tends to weaken faith in its supernatural origin. Was Jesus, after all, just one of the grand heroes of religion?

I must express my belief that the arguments of this sort which I have seen, present more rhetoric than logic. Similarity is not sameness. And, moreover, we must consider that religions, viewed on their human side, will present certain common features, because man is man as in England so in China. The intuition of a divine existence is universal, and all human hearts crave infinite help and bow before infinite power. We must remember still further that a supernatural religion must, in many ways, take on the features and relations of a natural development. It must speak in the language of nature. It must enforce the natural virtues. Our Lord on the side of nature increased in wisdom and stature as a man. But on the divine side He was the express image of God; made like unto us in all points, save that. There is a boundary line beyond which resemblances cease, and it is there that we discover heaven-wide differences to exist between Christianity and the non-Christian systems. This is what those who have a motive for minimizing it will be forced to admit, but the force will not be applied by those who are "all in a tremble" because Jehovah and Jupiter each begin with a J.

The poem to which I have alluded has promoted the study of Buddhism. There is a kind of dilettante scheme to establish a modernized Buddhism in the western nations. But that system is not what Mr. Arnold represents it to be. If there is a man living who is qualified by learning and long residence in India to speak with authority on the subject, that man is Sir Monier Monier-Williams, professor of Sanscrit at Oxford. He has shown that Buddha knew nothing of the existence of any Supreme Being, that he had no idea of true holiness, that he did not claim to be a deliverer from sin, nor to provide a remedy from it. He shows that the moral precepts of Buddhism which simulate Christ's, were wholly differentiated from Christ's as to their motive. Buddha said: Be good in your own strength, and get rid of all suffering and all individuality by finally attaining the annihilation of *nirvana*; but our Lord said, Be good for the love of God, and by the help of God, that you may find an eternal home in God. According to Buddha man must annihilate self; according to Christ he must annihilate selfishness. Buddha demands the extirpation of all desires and affections from the breast; Christ requires them to be regulated and sanctified. Buddha tells men to trust to their own merits; Christ invites us to rest upon His. In the full-orbed splendor of the Light of the World, we learn that our personal existence is God's most precious gift; the Light of Asia tells us that it is man's direst curse.

"It requires some courage," says Sir Monier, "to appear intolerant, to appear unyielding, in these days of flabby compromise and milk-and-water concession; but I contend that the two unparalleled declarations quoted by me from our Holy Bible ['He Who knew no sin was made sin for us;' and, 'I am the life'], make a gulf between it and the so-called sacred books of the East, which severs the one from the other utterly, hopelessly, and forever,—not a mere rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought. Yes, a bridgeless chasm which no theory of evolution can ever span." (Speech before the Church Missionary Society).

Christianity has nothing to fear in the crucible of honest comparison, but she must resist the conclusions of those whose method is to make much of resemblances, and to minimize differences. The Christian student of comparative religion has no motive for disparaging the "broken lights" of paganism, because by conceding to all points of correspondence their full value, he can all the more vividly show the startling contrasts which distinguish them from Christianity. It may not seem to be "liberal," as that word is defined by our enemies, to abhor and reject the centaur with a Christian body and a Buddhist head; but Christians are called to be stubbornly faithful to truth rather than amiable towards error.

III.

The thinking world is listening very intently in our day to the advocates of a new philosophy, some of whom make short shrift of Christianity by questioning the existence of God. There are Christian evolutionists, as there were Christian Platonists, and Christian Aristotelians; but the evolutionists of the left wing would sweep away supernaturalism and agnosticize the race of mankind. While we recognize the menace, we have no right to be demoralized by it.

We must adhere rigidly to our definitions. Christianity, on its human side, is the religious operation of man's nature, by creed, cult, and life, towards God, as revealed in and by our Lord Jesus Christ. In all *its essential features* it has been a fixed quantity through the whole course of its existence on earth. It is not a philosophy; that is to say, it does not profess to furnish an exhaustive view of the universe, and of the underlying principle of all things existing, and of all things occurring. It accounts for all things in the one word, "God," (Gen. i: 1), but it honors the boundaries with which God has circumscribed it, by not seeking to state God's "How" or "Why," with respect either to mind or matter. But it does not deny the legitimacy of our right to employ our intellectual powers upon the unrevealed problems, nor does it deny that philosophy, rightly used as the handmaid of religion, may lend ardor to faith and solemnity to worship. But reason is a circumscribed faculty; it can only soar to the height of its atmosphere. It may seek to state the principles on which all knowledge and all being ultimately rest; but the gift of infallibility does not belong to it. Evermore there will be heights of possible truth which it cannot reduce to thought or language. Philosophy, at best, is no more than speculation, or a guess at the ultimate explanation of the facts of the universe. One man's guess may be ridiculous, another's may be plausible; but this will be at the utmost only a plausible speculation. I do not see how one can read the history of philosophy without perceiving that it is simply a succession of guesses founded on partial phenomena, and leading to mere presumptions. The rapidity of the succession shows how soon each system has been discovered to be imperfect, unsatisfying, vulnerable. Doubtless, in the twentieth century, the Spencerian theory, as he states it, will have found its home in the catacombs of the dead philosophies.

While Christianity is a religion and not a philosophy, it has been the mistress of learning and the foster-mother of intellectual research, giving cordial welcome to any products of truth; but it has suffered much from attempts to unify religion and philosophy,—a vain attempt, because one is a fixed quantity, and the other a fluid quantity. "Every union of philosophy and religion is the marriage of a mortal with an immortal; the religion lives; the philosophy grows old and dies. When the philosophic element of a theological system becomes antiquated, its explanations, which contented one age, become unsatisfactory to the next, and there ensues what is spoken of as a conflict between religion and science; whereas, in reality, it is a conflict between the science of one generation and that of a succeeding one." (Professor Salmon, Trinity College, Dublin).

The essential elements of religion have not fluctuated, but have survived in imperishable vitality. So far as the influence of converted Platonists could make it so, Platonism was the reigning philosophy in the Primitive Church, but, as a system, it exercised only a passing influence on Christian thought. Its beautiful mysticism could not redeem the system from decay. But the Christian religion did not die with it.

The Gnostics, after accepting religion, sought to state its truth in the speculative terms of their "gnosis falsely so called" (1 Tim. vi:20), so that revelation might meekly take its place in their reasoned-out system of nature; and we can now plainly see that if Christianity had become seriously infected with their compromising spirit, and had surrendered religion to philosophy, it would have been buried in the grave of Gnosticism.

If time permitted, I think a survey of the history of religion would show that while Christianity never has contemned speculative thought, nor refused to profit by its valuable contributions, it has steadily, resolutely, refused to subordinate the Gospel to philosophy, or to contemplate the elements of religion, clustering around the imperial event of the Incarnation, as a mere department in the scheme of the universe which some strong but arrogant thinker may have devised. The interest of self-preservation has prevented it, and the evanescence of these pretentious systems has justified the instinct.

The reigning philosophy of the day may strike out a spark of truth, but Platonism is waiting in midnight's gloom for the Spencerian eventide. The Light of the World shall shine on. Other lights will rise to wax and wane, but the eternal splendor of Christ shall illuminate the world's way to God.

I have spoken of Christian evolutionists. There are such; that is, there are theologians who recognize a principle of evolution in the universe, and who, with no compromise of the truth, stand in awe before the sublime generalization of which they catch glimpses. But there can be no Christian Spencerians, because in his system God is unknowable, and the supernatural is impossible. It is evident, however, that there are some who, while unwilling to accept his agnosticism, accept his naturalism; and what is left to them of Christianity? Only a beautiful human life and heroic death; and, after that, a baleful growth of scriptures and creeds, a tangle of superstition and ecclesiasticism, nineteen centuries of Christianity without the Christ Who died and was buried.

It would be easy to surrender such a Christianity. One might as well preach the beautiful dead Buddha as the beautiful dead Christ. But this is not the Christianity to which we have sworn loyalty as good soldiers: its very first fact is the manifestation of God in human flesh, wholly a supernatural event; and Church, ministry, sacraments, scriptures, creeds, ethics, worship, are the necessary outcome of that primary fact. When the citadel is surrendered, there is nothing more to give up—all goes when it goes. Whatever may seem to be left is in no sense Christianity. It is another religion, and shame upon the dishonesty that seeks to commend it by using the name of Him Whom it betrays.

That there are soldiers who surrender, shows how fierce the battle is, and it may be that the worst is yet before us. Certainly the hour has arrived for good soldiers of Jesus Christ to endure hardness, like those who counted not their lives dear that they might testify the gospel of the grace of God; surely the hour has arrived for rejecting with scorn the imputation of bigotry, because we will not surrender nineteen centuries of Christian history, and the charge of superstition, because we worship an incarnate God; surely the hour has more than come for a mighty shout of protest to rise from the whole Church of God against the infatuated minds who have adopted theories which will compel them to disown Jesus Christ for the forthcoming greater than He to whom their theories point.

The supreme lesson of history is the persistence of Christian truth through ages of assault. That persistence, when perceived, becomes a stinging rebuke to timidity, and a challenge to courage and fidelity.

As to practical measures by which

error is to be overcome, we do not fear that the faith will want champions fully equipped to meet every foe in the future as in the past. But there is a feature of the present revolt against supernatural truth, which cannot be contemplated without alarm. The modern arena of the conflict is the rage of ephemeral literature circulated everywhere. Every error has its organ, and some organs advocate every error. The pulpit gets a hearing in the world at large only through the columns of the daily paper, which shows habitual preference for the sermon that is revolutionary and destructive. There is no concealment of this partisanship, and there is no doubt about its effectiveness. It has created an atmosphere of doubt. It is demoralizing many who are assumed to be soldiers of Christ. It is making it hard for many to be absolutely true to truth without incurring the charge of bigotry; and yet there is no bigotry so inquisitorial as that which indulges in the current cant about breadth and liberality, as though he only were "liberal" who co-operates with the Torquemadas of the press!

The only available escape from this tyranny lies in the direction of the circulation of the literature of defensive Christianity, and the earnest study of it by Christian people. Many persons who would scout the imputation of sciolism in their earthly pursuits, are content with a degree of ignorance, as Christians, which exposes them to errors a thousand times refuted. We need soldiers who know their weapons, where to find them, and how to use them. I am not willing to understate the need of this. We are in the thick of a great fight. What Neander said of Germany fifty years ago, is true of us; the controversy is one of life or death. Our little questions about services are trifles thin as air compared with this issue of the truth of the creeds. It makes one sick at heart to see soldiers fighting about uniforms, when common enemies are plotting to scatter the whole army. Give us Christian men and women who, by virtue of active study, know the truth so well that they can distinguish it from error at sight, and who can furnish intelligent reasons for the faith that is in them.

This Church of ours has always assumed to represent the conservative spirit. This was the very genius of the Anglican Reformation. She was absolutely loyal to ancient truth, as being in itself unchangeable, and what she expelled from her system she truthfully called the accretion of error that was not ancient. By every pledge of her honor she has been faithful to the religion that is enshrined in her formularies, and she stands committed to the conservation of the Faith contained in the creeds historically interpreted. Where God Almighty placed her, there she stands. It would be an outrage on those thousands who, by her invitation, have sought within her pale for a definiteness of creed, an orderliness of regimen, and a type of spiritual life which was not to be found elsewhere, should she now surrender to any fashion of the hour, any whim of a conceited age. It would be disloyalty to herself and her own past, should she permit herself to be demoralized as she passes through a hostile territory. Her only safety is in fidelity to herself as she is; for to become a sharer in the disintegration that is going on in the modern Protestant world, would be to seal her fate.

PERSONAL MENTION

The Rev. H. Orrin Judd, rector of St. John's church, Los Angeles, Cal., has been called to St. Paul's parish, Macon, Ga., and will enter upon his duties there about the middle of June.

The address of the Rev. George S. Bennitt will be care Brown, Shipley & Co., Founders Court, Lothbury, London, E. C., England, until Oct 1st.

The Rev. James G. Cameron has become the second assistant priest at the church of the Evangelist, Philadelphia His address is 1227 South 6th street, at the parish house.

The address of Dean Hale, of Davenport, Ia., during June and July, will be care of F. B. Stevens, 4 Trafalgar Square, Charing Cross, London, W. C., England.

The Rev. Reginald S. Radcliffe has resigned the rectorship of St. Peter's parish, Pueblo, Colorado, and has been appointed by the Bishop, at the request of the parishioners, priest in charge of the church of the Ascension, Pueblo, Colo., lately organized.

The Rev. O. O. Wright has resigned the rectorship of St. Mark's church, Riverside, R. I., and entered on his labors as rector of St. John's church, Sandy Hook, Conn., on Whitsun Day.

The Rev. Dr. Wm. A. Snively and family expect to sail for Europe from the port of New Orleans, on the steamship, "Yucatan," June 22nd. Address until Sept. 1st., care Low's American Exchange, 44 Charing Cross, London. During Dr. Snively's absence, all communications for the Standing Committee of the Diocese of Louisiana, should be addressed to Henry V. Ogden, Sec., 194 Gravier st., New Orleans.

The Rev. W. Page Case is acting as *locum tenens* at St. John's church, Stockton, Cal Please address all mail matter to 108 Park st., Stockton, Cal.

The address of the Rev. C. H. De Garmo is 13 Pall Mall, London, England.

TO CORRESPONDENTS.

C. E. C.—We have never known that there is any rule of secresy imposed upon the proceedings of a Standing Committee.

NEVADA.—Keble's hymn, "The voice that breathed o'er Eden," is appropriate. Altar hangings should be white, and flowers also. It is customary at nuptial celebrations for the couple to kneel at faldstool, or if none, a convenient pew may be used. The office may be properly shortened as much as the rubrics allow.

AN AMERICAN CATHOLIC.—The majority of the Standing Committees of all the dioceses must consent to a consecration of a bishop. When the papers are laid on the table, or no action is taken, the effect is the same as a negative.

RETREATANT.—It is the fact that he signed the paper that he believed on his conscience, that Dr. Brooks is not justly liable for error in religion, and that he has expressed his desire that the election may be confirmed.

JUVENIS.—For adults.

ORDINATIONS.

Bishop Quintard, May 26th, held in Emmanuel church, Memphis, Tenn., a special ordination, advancing to the priesthood the Rev. Geo. Herbert Fenwick, deacon, who for six months has been assisting the Rev. H. R. Sargent, in labor among the colored people. Father Sargent's rectorship terminates at this time, he having arranged to enter the order of the Holy Cross. Mr. Fenwick is now charged with the full responsibility of the mission work, and brings to it a sincere devotion and zealous activity.

The Bishop of Iowa ordained to the diaconate, Mr. Frederick Howard, at St. Michael's church, Mt. Pleasant, Ia., on the Tuesday after Trinity Sunday. The candidate was presented by his father, the Rev. Dewitt C. Howard, rector of St. Michael's. The sermon was preached by Dean Paget, of Muscatine, Iowa.

On Trinity Sunday, at St. Mark's church, Charleston, S. C., Mr. Geo. Frazier Miller, a graduate of the General Theological Seminary, was ordered deacon by Bishop Howe. The Rev. Messrs. E. N. Joyner, E. N. Holling, and J. H. M. Pollard, assisted in the service. The latter presented the candidate, and the first-named preached the sermon. Mr. Miller is the third clergyman to be ordained from St. Mark's parish, Mr. Saltus and Mr. Hollings being the first two, and it is believed that he is the first colored man entering the Church in South Carolina who has had the benefit of a university and seminary education. Mr. Miller will be placed in charge of Calvary church, in this city.

On Monday, May 25th, at 11 o'clock, in St. Thomas' church, New Haven, Conn., the following deacons were raised to the priesthood: The Rev. S. F. Adams, of Plainville; the Rev. F. B. Whitcom, of Unionville; the Rev. L. W. Shey, of Bridgeport; the Rev. C. H. Hensel, of Hartford; the Rev. F. J. Paradise, of Milford; the Rev. P. H. Birdsall, of New Haven.

On Trinity Sunday, in the church of St. Michael and All Angels, Anniston, Ala., the Rev. Joseph A. John, of Selma, was ordained to the priesthood. The assistant Bishop preached the sermon. The Rev. Dr. Cobbs, the Rev. Messrs. F. B. Lee, H. A. Skinner, P. H. Fitts, W. D. Martin, and R. W. Barnwell, united with the Bishop and assistant Bishop in the laying on of hands. The candidate was presented by the Rev. Mr. Barnwell. The newly ordained priest takes up his work at Marion, Ala.

Bishop Lyman, assisted by the Rev. Dr. Buxton and the Rev. Walter Smith, held an ordination on Monday, May 18th, at Grace church, Morganton, Burke Co., when the Rev. C. L. Hoffman, deacon in charge, was advanced to the priesthood. Service was held at 10:30, and the church was beautifully adorned with flowers in profusion; the decoration of the altar in particular being very graceful. The fact that the Rev. C. L. Hoffman had taken his deacon's orders in Grace church, and since then been deacon in charge of the parish, made the service more solemn and touching. Mr. Hoffman will now be rector of the parish, and it is to be congratulated on having for a rector, a man so full of earnestness, and whose heart is so fully filled with "a consuming fire."

On Wednesday, in Whitsun week, May 20th, at St. Andrew's church, Ann Arbor, Mich., the Rev. W. O. Waters was ordained priest by Bishop Davies. The following presbyters assisted in the service: The Rev. Henry Tatlock, rector of the parish, presenter and gospeller; the Rev. L. S. Stevens preacher; the Rev. Royal B. Balcom, and the Rev. L. C. Rogers. The following clergy were also present, and united in the laying on of hands: The Rev. Messrs. Jos. H. Johnson, U. S. Woodruff, L. A. Arthur, C. H. Thompson, D.D., and William Prall. Mr. Waters has served as the rector's assistant in this parish. He has recently accepted a call to become rector of St. Andrew's church, Detroit, and will enter upon the duties of his new position on the 1st of July. A large number of his future parishioners attended the ordination services, and presented him with the Bible and stole with which his commission as priest was conferred upon him. His departure from Ann Arbor will be greatly regretted by both the rector and the congregation.

In connection with the commencement exercises at Nashotah chapel on May 26th, there took place the ordination to the diaconate of Messrs. Gerard Francis Patterson, Harry Perkins, De Lou Burke, Edward Saunders, and Robert Talbott. Messrs. Patterson and Perkins were ordained by the Bishop of Milwaukee, Messrs. Burke and Saunders by the Bishop of Indiana, Mr. Talbott by the Bishop of Nebraska. Mr. Patterson at once joins his classmate, Mr. Tyler, in missionary work in the new territory of Oklahoma. No other clergy are in this territory (of our own Communion) save these young graduates of Nashotah. Mr. Tyler goes to the capital (Guthrie) where he has already organized a parish. Mr. Patterson goes to the city of Oklahoma. Arrangements have been made by them for services at two other points.

On Trinity Sunday, in the chapel of the Good Shepherd, New York City, Bishop Potter ordained to the diaconate, Messrs. Richard Bright, Wm. W. Moyr, John C Stephenson, Guy R. Wallace, R. S. Nichols, Clarence Y. Bispam, Geo. C. King, John A. Drummer, Leonard B. Richards, Horatio O. Ladd, Albert W. Manifold, and L. A. Bishop. He ordained to the priesthood, the Rev. Messrs. John Henry Hopkins, Leighton Hoskins, Chas. H. Duncan, Abraham Gahanan, John H. Fawcett, and Richard D. Sparks. The sermon was preached by the Rev. Professor Walpole, D. D

On the first Sunday after Trinity, in the church of the Atonement, Edgewater, the Bishop of Chicago ordained to the diaconate, Mr. Frederic W. Keator, a graduate of the Western Theological Seminary.

On Trinity Sunday, at the cathedral of the Incarnation, Garden City, L. I., the Bishop admitted to the order of deacons, Mr. Walter I. Stecher, and Dr. Thomas, the latter being an ex-Congregationalist minister of some standing in Brooklyn. The Bishop advanced to the priesthood, the Rev. John W. Gill, and the Rev. C. Stanley Brown. Mr. Gill remains in charge of St. Paul's, Keeseville, diocese of Albany; and Mr. Brown as assistant at St. Peter's, Brooklyn. Mr. Stecher and Dr. Thomas both become assistants in Brooklyn. The sermon was preached by the Rev. Dr. S. M. Haskins.

OFFICIAL.

THE annual Retreat at Kemper Hall, for associates and ladies, the Rev. Father Hall, conductor, will begin at Vespers, Tuesday, June 16th, closing with Celebration on Saturday, June 20th. Ladies desiring the privilege of the Retreat, will please notify the Sister Superior before June 10th.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

MARRIED.

BINKLEY—LEFFINGWELL.—May 28, at St. Mary's church, Knoxville, Ill., John T. Binkley, Jr., to Alice E. Leffingwell, daughter of Charles W. and Elizabeth F. Leffingwell.

OBITUARY.

MORRIS'—Entered into rest, at Tullahoma, Tennessee, on Tuesday, May 19th, 1891, Mary Louise Morris, wife of Thomas James Morris.

BROWN.—In Brooklyn, N. Y., on Wednesday, May 27th, 1891, May Ida, wife of Thomas Trew Brown, and daughter of Elijah and Mary E. Jones.

APPEALS.

I AM doing my utmost to meet the spiritual needs of my widely scattered brethren of the great middle-west, and really need money to meet expenses and obligations. A. W. MANN, General Missionary to Deaf-Mutes, 123 Arlington st., Cleveland, Ohio.

THE Brothers of Nazareth appeal for $1,000, to carry on their "fresh air" work for poor boys at St. Andrew's cottage, Farmingdale, L. I, and for convalescent men and boys, at Ellenville, Ulster Co., N. Y., the present summer. Subscriptions may be sent to Mr. E. P. Steers, President, Twelfth Ward Bank, 153 East 125th st., New York, and to Brother Gilbert, 521 East 120th st., New York.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $405.50 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., March 6, 1891.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many individual offerings, small and large, are needed to pay the appropriations for this year, and should be in hand before the last quarter, which begins June 1st.

Read the May *Spirit of Missions*.

CHURCH CHOIR GUILD.

(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

ST. ALBAN'S SUMMER CAMP.

Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, July 1st. Boys tutored in any subjects desired, especial attention being paid to out door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.
A. H. NOYES, B. A.
St. Alban's School, Knoxville, Ill.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W LEFFINGWELL, rector.

MISCELLANEOUS.

A PRIEST (English) is seeking a sphere of labor in Canada, or the States, where, as well as having ample spiritual work, he would be afforded assistance in his further studies. Good reader and preacher; sound Churchman. Address, "N. W.," office of this paper.

WANTED.—A Locum Tenens, by a priest of experience, for the summer. Address "CHURCHMAN," care of LIVING CHURCH.

A YOUNG lady desires position as companion to an invalid, or in a family, where she could make herself useful. Is accustomed to the care of a house. References exchanged. Address "B. N.," care of LIVING CHURCH.

MR. F. DUNSTER, late organist and choirmaster of Christ church, Detroit, is open to a church engagement. Chorus or vested choir. Good organ and prospect of outside work necessary. Would be willing to organize a vested choir. Refer to the Rev. J. H. Johnson, rector, Christ church, Detroit. Address, 410 Jefferson avenue, Detroit, Mich.

CHURCHWOMAN has four or five rooms to rent, for season, in cottage at Avon-by-the-Sea, single or together. Very low price. Rector's reference given. Address, AVON, care of LIVING CHURCH.

WANTED.—In a Church boarding school in the West, devoted Churchwoman, thoroughly competent and experienced teacher of English language and literature. Salary moderate. Address with references, S., 481 Clinton ave., St. Paul, Minn.

A LADY, with experience in teaching, wishes a situation as teacher in a boarding school. Will take part pay in daughter's tuition. Best of reference. Address, "A. M. S.," this office.

WANTED.—A working housekeeper for Church school in the West. Family of eighty. Experience and reference required. Address PRINCIPAL, care THE LIVING CHURCH.

WANTED.—By a young Churchwoman, position as nurse or teacher in an Indian school, or other Church institution. Competent to teach music, or play at Church services. Best references. Address I. S., 579 Prospect St., Cleveland, Ohio.

WANTED.—Position as matron in a Church school desired for the coming September. Experience in the same and exceptional references. Address "CHURCHWOMAN," care LIVING CHURCH

ORGANIST and Choirmaster desires position to train vested choir. Fifteen years experience. Address "JUBILATE," care of THE LIVING CHURCH Office.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, or experienced Churchmen to organize choirs, can secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee the Bishop of Miss sippi, the Sisters of St. Mary Kenosha.

CHOIR AND STUDY.

CALENDAR—JUNE, 1891.

7.	2nd Sunday after Trinity.	Green.
11.	St. Barnabas, Apostle.	Red.
14.	3rd Sunday after Trinity.	Green.
21.	4th Sunday after Trinity.	Green.
24.	Nativity of St. John Baptist.	White.
28.	5th sunday after Trinity. Green (Red at Evensong).	
29.	St. Peter, Apostle.	Red.

President Eliphalet Nott Potter, of Hobart College, contributed an article to *Werner's Voice Magazine*, for April—and already referred to in this department—of such singular value that its substantial reproduction cannot but prove helpful to such of our readers as have learned to accept the educational and religious offices of music as among the precious gifts of Divine Providence. It was written in response to a presumptuous, pessimistic article by a Dr. Hanchett, whose chief purpose seems to have been the humiliation and discrediting of this most spiritual of all the beautiful arts. The President says in effect, that,

The first and noblest use of music was said to be the offering of praise to the Immortals; the next, the purifying, regulating, and harmonizing of the soul. Worthy of Plutarch, to whom it has been attributed, this utterance is surpassed by that in the Book of Job, upon the creation: "The morning stars sang together, and all the sons of God shouted for joy;" for thus is seen not only the natural and pleasing, but also the divinely ordered union of music and worship.

This assertion of the connection of music and worship in the on-going of the universe is apparently much older than the most ancient literature. Sages among Chaldeans, Babylonians, and Egyptians, in their systems of music, worship, and astronomy reaffirm the ancient idea that the motions of all heavenly bodies are regulated by musical intervals, and that thus they make everlasting harmony. The music of the ever-during spheres is no poetic figment. Originally Asiatic, it passed later with many principles of knowledge and civilization by way of Phœnicia and Egypt into Greece, and became part of the ancient thought and worship of Europe.

The doctrine of the music of the spheres was accepted, according to Plutarch, by all the philosophers; "for the universe," they say, "was formed and constituted by its author on the principle of music." Why, then, does not the ear perceive the resounding song of the morning stars? Because, was the reply of classic philosophers, of the vastness of the concussion of the air, or because of the distance of the stars, or the delicacy of their music, for the receiving of which the ears of mortals are not adapted. As in many instances, ancient philosophers, ignorant of the Baconian method and of our latest experimental processes, here reach conclusions resembling those of Helmholtz and Tyndale, and the inductions of modern science. * * * *

The telescope annihilates distance; the microscope reveals marvels of beauty and utility all about us. If there is a medium, however etherial, sufficient for waves of light, must not motion through it produce sound-waves or vibrations of sound? As there is a medium for the transmission of light from the distant stars, is it not probable, nay, in the light of modern discovery, certain, that there is a sufficient medium for the transmission of sound? The fact that the ear is dull of hearing is no proof that by inventions already suggested, or by the nobler powers of the spiritual body, the soul may not become conscious of glorious sounds which as yet mortal ear hath not heard nor human heart conceived. * *

From the earliest times instrumental and vocal music have advanced hand in hand. If to the hymn of creation, planetary systems sounded their accompaniment, a union not less significant is found in the whole musical history of our race between instrumental and vocal music. If the voice and vocal music were among the earliest means of expressing emotion and passion, so at the dawn of the arts, when Tubal Cain was an instructor of every artificer of brass and iron, there stands his brother Jubal as "the father of all such as handle the harp and the organ." Stringed and wind instruments are thus designated; for while the word organ is used from the earliest times in the Bible, the instrument intended (as where the Psalmist exclaims, "Praise Him on the strings and pipes!") is a tube of wood or metal, and later, several pipes extending to an octave or two, joined together, to be held in the hands and played by the fingers and lips.

* * * *

For the temple's service the inspired psalms and their instrumental accompaniments were, it would seem, alike composed under divine guidance. Members of the tribe of Levi were selected by the Psalmist to praise Jehovah upon instruments, and a great musical college was thus founded. It consisted of four thousand musicians, of whom nearly three hundred were "cunning" performers, capable of educating the remainder. They were divided into bands of from one hundred and fifty to one hundred and seventy performers, each band being under the leadership of a competent conductor. Asaph and other leaders, it appears from the statements in the fifteenth and sixteenth chapters of 1. Chronicles, marked the time by the sounding of the cymbals; the singers going before, we are elsewhere told, and then these performers upon instruments following; in the midst were damsels playing upon the timbrels. So from the sixty-eighth Psalm and other passages, we infer that both sexes participated, and that voices of singing-men and singing-women with many hundreds of instruments, made up the mighty chorus and orchestra of the temple service. Stored in the treasury, it is said, were various trumpets to the number of two hundred thousand, with some fifty thousand harps, psalteries, and other like instruments. So musical were the people that joyous songs were heard at weddings and festivals, and wailing dirges sobbed in responsive sorrow over the loved remains of the departed.

The art had its highest culture and use in connection with worship. David, welcomed with jubilant songs after his early and memorable victory, became the inspired master of sacred compositions so cherished that the chants which he composed and dedicated to his singers and minstrels, sung in the temple and on the field of battle, resounded from age to age, even down to the foundation of the second temple; and again at the signal victory of the Maccabean army, and not improbably when "Great David's greater Son" fulfilled all righteousness by frequenting the temple courts. Perhaps its traces linger yet in the synagogues, and in Christian chants and ancient hymns. But with a body of four thousand trained musicians, with a collection at the temple of tens of thousands of instruments, with singing-men and singing-women and "cunning" leaders and inspired composers, teachers, and directors, and a song-loving people, let who can believe that their music was enriched by no harmony, and consisted only of melody or notes in unison.

God gives human voices in different parts,—treble, alto, tenor, bass—calling for harmony. The winds sighing in an Eolian harp or sweeping through a forest, tells of more than melody. On every hand in nature from the first, elements of harmony proclaim their presence to the sensitive musical ear. And if the ear and the brain be now more highly developed, the difference is one of degree, not of kind. While the ancients had, it is safe to assert, no such melody as the aria, "I know that my Redeemer liveth," and no such harmony as that of the oratorio of the "Messiah," they had, we may believe, the rudiments of both. As Ritter traces clearly modern harmony to its source, so Chappell, to whom I am also herein indebted, is convincing as to the existence of ancient harmony. . . . In answer to the question, "Did the ancients practice harmony?" he says, "Undoubtedly they did, even at the time of the building of the pyramids; it is not a matter of doubt, but a mathematical certainty."

Recalling passages in the Greek and Latin classics there is much to strengthen the conclusion. The declaration of Aristotle in his thirty-ninth Book of Problems is explicit: "All consonances are more pleasing than simple sounds, the sweetest is the octave." Such figures of speech as the following suggest an acquaintance with the intricacies of harmony as well as with the clear movement of melody. In the second book of his Republic, Cicero writes: "For as in strings or pipes, so in vocal music, a certain consonance is to be maintained out of different sounds, which if changed or made discrepant, educated ears cannot endure, and as this consonance, arising from the agreeing, so, out of the highest, the lowest, the middle, and the intermediate orders of men, as in sounds, the State becomes of accord through the controlled relation and by the agreement of dissimilar ranks; and that which in music is by musicians called harmony, the same is concord in a State." Seneca thus alludes to the mental influence of music in portions of hiseighty-fourth and eighty-fifth Epistles: "When the array of singers has filled up every passage between the seats in the amphitheatre, when the audience part is girt round by trumpeters, and all kinds of pipes and other instruments have sounded in concert from the stage, out of these differing sounds is harmony produced. Thus would I have it with our minds." "You teach how voices high and low make harmony together, how concord may arise from strings of varying sounds; teach rather how my mind may be in concord with itself and my thoughts be far from discord."

Music and worship of old were associated not only with the melody and harmony of voices and of instruments, but also with the movement of human forms, and with the light of sacrificial fires, and feasts with pyrotechnical display; so that, should we have the color-symphonies and motion-symphonies which art prophets promise, it would still be true that there is nothing new under the sun.

(Concluded in the following number.)

MAGAZINES AND REVIEWS.

The Magazine of Christian Literature for May gathers in from many confluent streams, typical "signs of the times," valuable for future reference. In furtherance of a sound diagnosis of our ethical and spiritual condition at large, nothing could be more helpful. "Moral Education in the Public Schools," by the Hon. John Jay, has already drawn the fire of the Vatican sharp-shooters. Then we have Tolstoi's latest fulmination, "The Relations of Church and State," fiercest of all recent assaults against historic Christianity; a sensible discussion of "The Sunday Opening of Art Galleries and Museums" from the evangelical point of view; Dr. Schaff's remarkable paper, read before the general conference of the Evangelical Alliance lately convened in Florence, Italy, the broadest and most comprehensive utterance of Protestant thought on "The Renaissance and the Reformation"; "Sisterhoods," by Mrs. Yantzinger; Dr. R. S. Storrs on "Missionary Decline"; "The MacQueary Sentence"; Bishop Seymour's pungent and conclusive "Closed Questions," and with not a few other equally interesting papers. A reader of this sterling eclectic can hardly remain in ignorance of what is going in the great outlying world of religious activity.

The Magazine of American History opens with the most satisfactory sketch of the life and political career of that splendid statesman, William H. Seward, that we have encountered; and from the pen of the indefatigable and conscientious editor, Mrs. Martha J. Lamb. The illustrations represent several of the most celebrated events in which Mr. Seward was officially and prominently concerned.

Scribner's Magazine is of an exceptionally ephemeral cast, this month, realistic, and but for its nicely illustrated and scholarly paper on "Shakespeare as an Actor," by Alexander Cargill, almost destitute of literary material. J. Jerrold Kelley writes of "An Ocean Steamship—The Ship's Company," the second of this series, and is reinforced by a number of rough, vigorous sketches, some of which are of questionable pertinence. Richard Harding Davis sketches "Broadway" of the present by night and day, with a nimble, practised pen, unconscious or ignorant of the swarming traditions and memorabilia of its hundred year adventures from City Hall Park northwards to the Harlem River. Purely stereoscopic in treatment and feeling, we have little besides the superficial froth and effervescence of the most interesting thoroughfare on the continent. Under the always readable "Point of View," it is worth while to pause at "Impressionism" and "Thackeray and the Biographer."

The Cosmopolitan reaches a high degree of pure entertainment, and in certain papers, even something better than that. At any rate, it is rarely dull or commonplace. The articles are usually brief, breezy, and cover a very wide range of topics. It opens with a profusely illustrated paper by Charles E. L. Wingate, on the "Cleopatras of the Stage." James Grant Wilson writes agreeably "The Comte de Paris," his military relations with our armies, and his recent visit. There is much interest in W. J. Henderson's "New York as a Musical Center," a subject lying well within the reach of such an intelligent art-writer. The several portraits are spirited, and it is only to be regretted that many of our earlier celebrities, as Carl Bergmann, U. C. Hill, and Dr. Leopold Damrosch, are not presented. A valuable scientific contribution is "Dr. Koch and his Lymph," by Julius Weiss.

The Century Illustrated Monthly has a good measure of good things. Frank R. Stockton furnishes the first instalment of a new story, "The Squirrel Inn." A fine study in the science of acoustics is "Visible Sound;" I. Voice Figures, by Margaret Watts Hughes, and II. Comment, by Sophie B. Herrick, almost a thaumaturgic treatment of a ghostly subject. Josephine Lazarus contributes a delightful study of that lovable and memorable woman, Louisa May Alcott. That rarest "find," a musical, intelligible, beautifully constructed poem is Frances Louise Bushnell's modest bunch of stanzas, "In Disguise;" "The late unpleasantness," that prolific mine for the Century, provides "The Confederate Diplomatists and their Shirt of Nessus," a chapter of secret history: "Pioneer Mining in California," is another picturesque episode in the history of our Eldorado, with excellent illustrations.

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A DECORATION DAY LESSON.

BY HAL OWEN.

"Don't you think it's a great pity we are going to lose Decoration Day this year, papa?"

"Going to lose Decoration Day! Why, how's that? I hadn't heard that the thirtieth of May was to be dropped from the calendar," said Mr. Winthrop, laying down his paper.

"Well, not that exactly. I suppose the day will come and go, just as it always does, and up at home they will have the procession, speaking, and music, and the flowers, and flags, and all the usual good time, while we, away down South here, won't have any fun at all. I think it's too bad."

"But, Clarence, I don't see why you are entirely cut off. The observance of the day is very general. I have no doubt it will be appropriately here, even in this little Southern town, for there are a large number of soldiers buried in the old graveyard."

Clarence started to his feet, exclaiming:

"Why, Papa Winthrop, you don't mean to say you would have me help decorate a rebel's grave! Why—"

Mr. Winthrop smiled, then looked very sober as he said:

"Listen, my boy, I am proud of your patriotism, at the same time I want you should also know and practice charity, and the law of love and right. The cruel war which made such dreadful feelings between brothers in this fair land of ours is over, long since over, and we are at peace now. The North and South shook hands, and agreed to forgive; to forget is not possible in one generation, for though wounds have been healed, scars yet remain. Still the cause of the trouble having been adjusted and settled, everything possible should be done to promote good feeling, and hands should be clasped over dead soldiers' graves, and honor shown the brave who fought for their country. The flag of the Union which was strengthened by war should wave over all. Were those soldiers still living, they would recognize and honor this flag, and enjoy its privileges, and it is only due them in justice and humanity that we should honor their memory. Now, Clarence, with this little sermon fresh in mind, take for your text to-morrow the message with which the angels heralded the birth of the blessed Christ Child, 'Peace on earth, good will to men,' and go with the other boys here, heeding not whether their skins be dark or light, whether their fathers wore blue coats or gray. Go with them and honor the brave dead."

"Well, I will go, but I am sure I can't feel just right. I never can feel that a rebel is quite the same as a Union man, and I don't like boys whose fathers were rebels. When I try to act all right, I feel as though a string at my heart was tugging the other way, and sometimes I get too mad to talk, my throat fills up, and it seems to me the only way to clear it out is shouting: 'Hang Jeff Davis.'"

Decoration Day dawned gloriously, and the dawn ripened into a perfect day, such a perfect day as is only known in the fair South. The very air was tremulous with the life of the early summer, redolent with the fragrance of the beautiful flowers that abounded everywhere. Only a faint breeze stirred the fresh green leaves, and murmured among the trees.

The quaint little town was all astir preparing for the events of the day. Farmers were doing their trading, housekeepers their marketing early, in order that all the shops might be closed and everyone participate in the procession. Everyone was in a bustle, quite foreign to the usual very sleepy way of proceeding. At ten o'clock strains of music might be heard locating the seat of action in front of the big school house. The members of the "National Brass Band," impressive in their gorgeous uniforms and big caps, had taken their stand here, and were joined by the children all fresh and clean, bearing flowers and flags. Then the procession marched around the village square, where it met a number of the old soldiers, several soldiers' widows, and a large number of citizens. The children stood in two lines, allowing the soldiers and widows to pass to the head of the procession, then they closed in, and the long line marched to the inspiriting strains of music, through the principal streets, and up the long avenue to the beautiful shady graveyard. Here it moved respectfully and reverently among the graves, forming in a circle about the soldiers' mound, upon which stood a simple shaft of granite, bearing the names of the men who had gone forth from the little town to return to it no more. The plainest head stone, graven with cross and name, marked where each hero lay, in the plat adjoining. Some of the graves were unmarked, and these were those of men unknown, both blue and gray, who had fallen in a skirmish near the town. A few others were of Union soldiers who had died as prisoners or as patients in the hospital.

Clarence felt a satisfaction in standing near these during the prayer, the speeches, and the music, and he took comfort in placing his contribution of flowers tenderly on the un-named graves.

When after the conclusion of the ceremonies, the little company turned to leave the sacred spot, Clarence lingered, examining with interest different names and dates, busy thinking about several things, principally about his own feelings. At length throwing himself under the shade of a large willow at a little distance, he exclaimed:

"It's no use, I can't feel just the same about those old gray-coat rebels, and I don't think I want to."

"No more do I about the blue-coated Yanks," said a dry voice right behind him, and he turned with alarm and indignation to meet the thin, haggard face of a crippled man, aged with suffering more than years. The face was lighted by bright eyes that quickly softened or fired, mirroring varied emotions.

"Sit still, little chap, I'm just going to rest a bit, too, and we can talk together, we seem to agree so well. Oh, never mind, don't try to apologize," he interrupted, as Clarence blushingly tried to excuse the remark, "I understand, I was a 'gray coat rebel,' youngster, and I just want to tell you a thing or two. I know who you are, you are a young Northerner, down here with your father, to revive some business interests, to do something for the South. All very well, I'm glad of it, and I hope your coming here will do both you and the South good. Both need it enough, especially the South."

"So you were a soldier. Would you mind telling me about it?" said Clarence, eagerly.

"Why, I don't know as I would mind. Yes, I was a soldier, and my story is, like many others, sad. They are all sad. There is little but sadness in the reality of war. My father owned one of the biggest plantations hereabouts. It was just outside of the town, acres and acres, plenty of niggers, plenty of horses, plenty of everything. A large house, lots of company, and such good times. Father was always busy, and mother was not strong, so we three boys had things much our own way. I was the oldest, about twenty, George was about sixteen, and little Gus was only about twelve, just about as old as you, when the war broke out. Father and I both went right in, hot. Poor mother, how she did hate to have us leave her. I can see her now. She was a handsome woman, tall and slender, dark wavy hair and melting eyes. She tried to be very brave, and was the picture of a soldier's true wife, as she stood on the porch with the boys, to see us ride away. We supposed the flurry would soon be over, and we would be back all right in a few weeks. Well, it was many, many weeks before I did come back, and then I came with my father's dead body. I found my home nearly swept of everything. Most all the niggers, except a few body servants, had up and run away at the first note of freedom. The crops were ruined, the live-stock taken, and the house pillaged. Well, I must admit right here that no mischief had been done by Union soldiers. There were none here then, but the trouble had come by those who had gone wild on the subject of the war, and who claimed everything must be sacrificed to prosecute it.

"Poor mother, she was very much broken down, but she would not give up. I could almost see her hair whiten, and her face harden during those days I was at home. After the funeral we talked things over, and decided she had better go in town and stay with friends, as there was no safety where she was. Then it was that George and Gus declared their intention of joining the troops. I shall never forget her expression as she heard their decision.

" 'Oh, my children, my baby,' she cried. 'How can you leave me? Why will you? What can you do? Why won't you stay with me?'

" 'I can never rest till I have avenged my father's death,' said George, proudly.

" 'Mother,' said little Gus, 'I can drum, I can do a hundred things to help. I, too, must do something to avenge my father's death, and you would not have me stay idle, would you?'

"So we all three left her. It was a cruel thing, but we boys were all spirit, not much heart, just then. George served valiantly, but took the fever and died. Baby Gus, a brave, beautiful little boy, was shot in battle, where he had helped to lead his company with his drum. I was taken prisoner, having been wounded. I was well treated, to be sure, but somehow mother never received my letters, and I never heard from home. When after two years, I hobbled back, I found her here with father and the boys, sleeping side by side, at rest, and this is the nearest place to home and heaven I have ever known since then. This is where I find peace. Yes, yes, well—"

Clarence's eyes were too dim to see the emotion the man was trying to stifle. Seizing his hand warmly, he said:

"Thank you, sir, for your story. It has done me good. Show me Gus's grave, I want to decorate it."

That night as he gave his father an account of the day, he said:

"Well, I feel better, a little softer. Why, I like those boys most as well as if they had been on our side, and I am real glad I have had this Decoration Day lesson."

BISHOP GILLESPIE ON THE "NEW ERA."

To the Editor of The Standard and The Church:

I have read, and re-read, as I was unwilling at first to credit what your words seemed to imply, your article in your issue of May 16th, entitled, "A New Era in the Church."

What first strikes me is the remarkable knowledge you have of the situation in the confirmation of the Rev. Dr. Brooks. "The opposition elsewhere seems insignificant. If it could amount to enough to disturb the now practically unanimous choice of Massachusetts, the results might indeed be serious." . . . "But there is no possibility of that." "One cannot count a dozen bishops or dioceses," etc. Again, "It is most comfortable to think with what hearty cordiality the suffrages of the really representative bishops and their dioceses will be given." Then we are informed by name of ten bishops who will give their "assent." Now these Rt. Reverend fathers, without exception, are prudent men; are we to believe that they have confided to *The Standard of The Cross and The Church* their intentions when the testimonials shall come before them? If they have done so, we will not believe that their intention has been that their names should be used to bear down any opposition. Such being the knowledge of our Philadelphia editors, we must regret that the slow and somewhat difficult canonical course might not give way to their affidavit of the mind of the standing committees and the bishops.

As we read on, we are equally surprised at the wonderful results that are to follow this consecration. "Many Harvard students will be seeking the Holy Ministry. Unitarianism is not only to be superseded as a leading influence, it is to die. Baptists and Roman Catholics alike think they are to be benefitted even more than Episcopalians; and so with all the denominations between." Really, Messrs. Editors, when I read this, I was puzzled whether this was not a burlesque of "The Rev. Julius H. Ward in *The Churchman*." But the context seems to make the prophecy your own. As matter of curiosity, we would like to see a little into how all this is to come to pass. In passing, this is the first time we ever knew that the episcopate had its mission to advance Romanism and sectarianism.

We have only reached the second paragraph, but we must ask, in our "narrowness," perhaps, if this is the first time in the history of the American Episcopate that "a manly believer in Christ, an earnest minister of Church order, a reasonable preacher of Christian morals," has received Episcopal consecration? If now, for the first time, "there is to be an extension of the influence and leadership of the new Bishop, from the common Christianity of his own State to the common Christianity of the whole land," we may well hang our heads in shame of the past. The sectarian press never sunk us quite so low as our Philadelphia organ. We have too much respect for Dr. Brooks, we believe too well in his "manliness," to think that he would ask such fulsome adulation from his friends and supporters.

The crowning offense of this article—our language is not too strong—is the imputation with regard to those who may decline to consent to the consecration of the Bishop-elect. "One cannot count a dozen Bishops or dioceses to which the *narrowness* of hesitating to pass the papers of consent

could be attributed; and the attempt to enumerate even so many would call for apologies to most of those suspected of such *silly bigotry*." So the editors of *The Standard* threaten and assail the Bishops and the respected gentlemen, clerical and lay, on Standing Committees, for presuming to act contrary to their judgment.

This editorial, in a Church paper, is in the worst style of the politician. If the editors propose to make a campaign, and to carry it on in this spirit, they greatly mistake the self-respect of this Church. Many to whom the testimonials will be transmitted, are perfectly willing to bear what may meet their impressions and fears, and will, as in the sight of God, consider their duty. But they will listen to no such laudations, they will not accept that the future of this Church depends upon whether Phillips Brooks is made a bishop, and they will not be alarmed by being proscribed for "*silly bigotry*" and "*narrowness.*"

GEO. D. GILLESPIE.

Grand Rapids, May 23, 1891.

VESPER MEDITATIONS.

BY CAMILLA R. MORRIS.

for a space the soul might dwell apart
In such sweet solitude as evening brings,
In peaceful rest where speech or sound are not,
And throbbing silence tells a thousand things,

Perchance by that broad light which hangs so low,
The spirit's vision, clearer grown, might see
The everlasting hills from whence there flow
In widening streams, Life's waters full and free.

In meditation wrapt, that vesper hour
Might whisper thoughts unknown, unfelt, before,
The Eternal Past exert its sovereign power,
And lend the spirit wings afar to soar,

Where western skies are flashing rosy red,
Where glorious ocean loud exulting sings,
Where faith lives strong, for sickening doubt is dead—
And deep to deep proclaims it—thundering.

LETTERS TO THE EDITOR.

A CORRECTION.

To the Editor of The Living Church:

I notice in your issue of May 23 the following statement regarding the firm of Heins & La Farge, who have submitted plans for the cathedral of St. John the Divine: "Mr. La Farge is not an architect but a decorator." Permit me to state that Mr. *John* La Farge is not an architect but a decorator; Mr. *Grant* La Farge is an architect but not a decorator. Mr. John La Farge is not and never has been a member of the firm of Heins & La Farge. Mr. Grant La Farge is a member of that firm. The taking picture of the "prolific projector of cartoons, musing within himself while planning with Mr. Heins" must, therefore, be rejected as being historically misleading, spite of the evidences it furnishes of the working of the creative imagination.

E. WINCHESTER DONALD.

New York, May 26, 1891.

A CONTRAST.

To the Editor of The Living Church:

Tempora mutantur, sed nos non mutamur ab illis.

Some years ago, easily within the memory of the members of the present diocese of Newark, but then known as the diocese of Northern New Jersey, the Standing Committee refused to consent to the consecration of James De Koven as Bishop of the diocese of Illinois. Did those who would have regarded his consecration not merely with favor, but with decided satisfaction, whine or kick or get up a "remonstrance?" Nothing of the kind. They accepted the inevitable with regret at action which they had no power to reverse or change.

Recently the Standing Committee of the diocese of Newark unanimously refused consent to the consecration of Phillips Brooks, D. D., as Bishop of Massachusetts; and the attempt was made, with much earnestness, to turn out every member that had acted upon his unquestioned right to decline to be a party to what he deemed an unwise choice.

It may be well to remind those who are disposed to cavil at this latest action of the Standing Committee of Newark that some members of that body as well as many of the clerical members of the diocese who succeeded in their re-election were acting in defiance of principle they have always strongly maintained hitherto. That a diocese must be the best judge of the kind of man it desires as its bishop, has been held strongly as an opinion not rashly to be interfered with. Nothing but the strongest conviction of duty, and also at the same time with firm belief that whatever other faults or failings Dr. Brooks might have, he was essentially an honest man, who would not be materially changed by his elevation to the episcopate, but would continue to have what he had already and often plainly avowed, more than doubts as to the office to which he had been elected, forced them to do violence to their feelings and refuse their assent to place him in such a false position.

W. T. WEBBE.

Newark, May 25, 1891.

NOT A UNITARIAN SERVICE.

To the Editor of The Living Church:

The Church papers, speaking against the confirmation of Rev. Dr. Phillips Brooks, have persistently stated that Dr. Brooks joined in a Unitarian Service on Good Friday. Now, leaving out the question whether it was right or not—let us have the facts true. The service was in a Trinitarian church, in the evening, after the regular services appointed for our Church were over. There were present four Trinitarian preachers, and only one Unitarian, the latter an associate Harvard College preacher, with Rev. Dr. Gordon, pastor of Old South Congregational Church, where the service was held. It was not a Unitarian service. For the sake of truth, let us have the facts right.

CHURCHMAN PRESENT AT SERVICE

[Our columns are always open for the correction of any errors of statement that may appear in this journal. The above correction, it should be noted, is of little importance, since a similar statement as to other occasions is not denied. ED. L. C.]

A PLEA FOR CONSISTENCY.

To the Editor of the Living Church:

The election of Dr. Brooks as Bishop of Massachusetts is a most remarkable event, in view of the fact that he is not in accord with the teaching of the Church as to the Historic Episcopate, or the ministry. I hope that his election will not be consented to by the Standing Committees or the bishops. A man who does not believe in the Episcopate as it is taught by the Church should not be made a bishop of the American Church, however eminent he may be. If he should be consecrated bishop, the opponents of Episcopacy would be constantly referring to his repudiation of the doctrine of the Historic Episcopate, and if his election should be consented to, it might be said with some degree of plausibility that the Church approved his peculiar views on this and other points.

LAYMAN.

Salem, Oregon.

DEFENDING MOTHER CHURCH.

To the Editor of The Living Church:

Accept my sincere thanks for your course in connection with the election of the Rev. Dr. Brooks to the episcopate, and his conditional acceptance thereof.

You do well, I think, to call a halt, and your firm, yet kind, manner, is worthy of all praise. It is high time some warning voice should be raised, some voice that will carry weight and influence; not to revive party spirit in the Church, (let us thank God that has largely abated), but in defence of the very existence of the Church itself. Freedom from the trammels of partisanship, gives a larger and broader liberty; and, in turn, liberty abused or strained too far, becomes licentious and destructive.

With the personal character and life of Phillips Brooks, we have nothing to do but to admire; but of the Rev. Phillips Brooks, D. D., I do not deem it harsh criticism to say he is an unsafe leader, a recreant son of the Church! He has dishonored our common mother, publicly and repeatedly, and that, too, with all the influence which his position as an honored son of the Church has added; and as another, though much humbler son, I protest against the action of my gifted and unfilial brother, and call upon all other loyal sons and brothers to do the same.

For the purpose of this letter, (and for every other reason, it is a closed question with me), no matter whether the claims which the Church makes regarding her episcopate, be true or not, she makes, and insists upon it; and for so doing, her own son brands her publicly, with either ignorance or falsehood. Let that Church now clothe herself in self-respect and dignity, and compel this ungrateful son to purge himself from merited contempt, before presuming to touch the hem of her garment; not in anger, but in righteous vindication, and in duty toward God.

GEO. P. LEE.

Chicago.

A REMONSTRANCE.

To the Editor of The Living Church:

As a loyal Churchman, I cannot refrain from asking room in your paper for a remonstrance against the consecration of Dr. Brooks as bishop. So long as Dr. Brooks is only a priest, though never so eloquent or influential, the harm he can do is limited. But a bishop who has in his possession the Church's great treasure, the Apostolic Succession, is in a different position. The question is, whether Dr. Brooks, utterly denying the Apostolic Succession, may not bestow it on any Unitarian at whose installation he may please to assist.

It is a well-known fact that in Massachusetts, the Unitarians, the Baptists, the Roman Catholics, want Dr. Brooks for Bishop of the Protestant Episcopal Church. Why do these people want Dr. Brooks made bishop? What weight ought the recommendation of guerilla chiefs to have with the government, when a general is to be appointed?

It is not what Dr. Brooks has said or taught, but what he may DO that must be considered. A prominent Unitarian clergyman says: "If Phillips Brooks is elected bishop, that will be the end of Unitarianism in the United States." WHY? Has a concordat been established between Dr. Brooks and the Unitarians? God forbid! But the times are unstable, and it behooves the Church to see that hands are laid suddenly on no man. If only the other Church papers would take the same stand, which, I thank God, THE LIVING CHURCH has taken, the case would not cause so much uneasiness. May God defend the right!

WILLIAM J. CORDICK.

Nashotah House, Wis.

IS IT A MERE COMMITTEE ON CREDENTIALS?

To the Editor of The Living Church:

Your correspondent "Observer," writing about the election of Dr. Brooks, has struck a true note in regard to the duty of standing committees, but he has perhaps not made his point sufficiently clear. It is full time that the idea of a Standing Committee being a mere committee on credentials, not authorized "to go behind the returns," be finally exploded. Should Dr. Brooks be consecrated, the diocese of Massachusetts will be mentioned in the Office only once, and that incidentally. He will be consecrated to be "a bishop in the Church of God," your bishop and my bishop, whenever the House of Bishops may chance to sit. He will promise conformity to the doctrine and discipline of this Church, *i. e.*, not the Church in Massachusetts, but the Church in the United States. Thus the diocesan election simply nominates a man to be a bishop in the Church of God, according to the doctrine and discipline of this Church, with jurisdiction in the electing diocese.

Now the testimonials to be signed by each consenting member of a Standing Committee close with these words: "And that, we do not know or believe there is any impediment," etc. So in the case of priests and deacons, the concluding clause is: "And, moreover, we think him a person worthy," etc."

Now, if I do not believe or think as these words assert, no power can make me sign a statement that I do. For many years a member of Standing Committees, this has been my invariable rule

ROBERT WILSON.

Charleston, S. C.

ANOTHER COMPETITION!

Three prizes are now offered by THE LIVING CHURCH for serial stories: First Prize, $100; Second Prize, $75; Third Prize, $60; accepted stories not taking a prize, $50. Copyright will be secured for all published stories in the name of the authors.

CONDITIONS.

1. COPY to be delivered on or before Oct. 1, 1891
2. To be written in ink or type writer, on firm paper not larger than 8 x 10 1-2 inches, on one side only.
3. Not to be rolled or folded, sent flat.
4. To be accurate and legible, ready for the compositor; requiring no "editing" as to spelling, capitals, punctuation, paragraphs, quotation marks, or other defects.
5. Not less than fifteen nor more than twenty chapters, from two to three thousand words each.
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THAT TIRED FEELING

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At its late annual meeting the Hon. Thomas L. James retired from the Presidency of the East Tennessee Land Company, and Mr. A. W. Wagnalls was elected President in his stead. This change was accompanied by the election of four new directors. Mr. H. M. Winslow, of Kentucky, and Mr. L. S Freeman, of New York—among the best known party Prohibitionists of their respective States—and Mr. J. H. Whitmore and Mr. J. C. Snow, of Massachusetts, also staunch temperance men. The Prohibition policy of this great corporation is clearly safe in such hands as have controlled it from the start,and the steady growth of Harriman, as a Prohibition town,is proof that this policy pays.

DON'T DECIDE

Upon your summer tour until you have read A SUMMER NOTE BOOK of the Michigan Central. "The Niagara Falls Route",which will give you just the information you want about the Summer resorts of the North and East from Mackinac Island to the New England Coast. It will be sent to any address upon application to O. W. Ruggles, G. P. & T. A., Chicago.

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THE GREAT CONVENTION.

As the North-Western Line (C. & N.-W. R'y) is known as one of the very best routes between Chicago and Minneapolis the selection of it as one of the lines that can be used by persons attending the Annual Convention of the Young People's Society of Christian Endeavor will prove satisfactory to those desirous of traveling by a line that enjoys a national reputation for furnishing its patrons with every facility for safety, comfort, and pleasure en route. The North-Western runs the finest Vestibuled trains through from Chicago to Minneapolis in 14 hours, furnishing the traveler with every luxury which an equipment of magnificent new sleeping cars and unexcelled dining cars, together with unrivaled track and motive power, can provide. It is, upon the occasion above-named, the only line that can give its patrons the choice of routes via Milwaukee Waukesha, and Madison, or via Harvard, Janesville, Madison, Devil's Lake and the beautiful lake country of Wisconsin and Minnesota. Passengers going by either of the lines above-named, can, if they desire, return by the other, thus varying the monotony of a journey in both directions over the same route. Ample accommodations will be provided, and the extremely low rate of one fare for the round trip from Chicago affords an unusually favorable opportunity for a visit to the twin cities St Paul and Minneapolis, and the adjacent well-known resorts.

Special attention will be given to organized bodies traveling in special trains, and such trains will be scheduled between Chicago and Minneapolis, in both directions to meet the wishes of parties using them. Parties traveling in special chartered cars will also receive the most careful and prompt service.

The Convention of 1891 promises to be more important and enjoyable than those that have preceded it, and, in view of the fact that the tide of travel to Minneapolis at that time will be very heavy, the advisability of early reservation of sleeping car space is recommended. Accommodations in sleeping cars leaving Chicago on any desired date,can be secured upon application by letter or wire,to W. A. Thrall, General Passenger and Ticket Agent, Chicago, who will cheerfully furnish all desired information regarding routes, time of trains, etc. All ticket agents sell tickets via the Chicago & North-Western Railway.

HINTS FOR FLOWER LOVERS.

HOW TO PRESS FLOWERS.—On your next ramble in the woods, take along one of those long, japanned-tin botanist's boxes, or else a light basket. Have a layer of damp moss in your receptacle, and put your plants away as soon as possible. Choose the choicest specimens, and several of one sort would not come amiss. Gather the shapeliest leaves of the trees, sprigs of moss, and any minature leaves that you think will retain their beauty after being dried, and specially keep a lookout for ferns. Some plants are very small, and it is best to dig up such by the roots, it will be all the more interesting to have the whole plant. It will be prudent to take along a large, thin book, which can be tightly strapped together,as you may want to press some of the most delicate flowers immediately. Have the covers perforated with large holes to admit the air. You can buy all sorts of botanist's portfolios, but a couple of thin boards, you can readily make yourself, will answer every purpose. Put thirty or forty sheets of drying paper between the covers, and fasten a couple of strips of leather, so as to form a convenient handle. Be very careful in laying your specimens between your leaves to have every flower separate and smooth.

After some pleasant hours in the woods, you will come home with your basket full of all kinds of plants and flowers. To preserve the delicate colors of the latter, it is necessary that they should be dried at once. Place them on your drying-paper and carefully arrange every flower,smoothing out all wrinkles. If any petals have dropped off, set them in place with a little mucilage.

Some flowers cannot bear the touch of a warm hand, and these you will find wilted. They may be restored by sprinkling them with luke-warm water, and laying them away over night in a cool, dark place. If you are in a hurry, cut off part of the stems of the wilted flowers and place them in a vase of hot water,where they will straighten in a few hours.

After arranging your specimens on the drying-paper, lay several sheets over and under them, and put in a press or under a heavy weight. You will never regret the few dollars invested in a press. Twelve hours after pressing, change the papers and press again. In a few days your plants will be ready to lay away, but be careful to keep under pressure until perfectly dry, or your larger flowers will mold or shrink, and thus lose all beauty.

In mounting my specimens I use heavy mounting paper, 11½ x 16½ inches,costing ten cents a sheet; but a beginner would, perhaps, do well to start with "binder's paper," which is cheaper and just as suitable. A little mucilage may be put on the plant here and there, or you may fasten it by passing narrow strips of paper across it.

When your mounting is finished, write under each specimen the date when it was found, the place, name, genus, and species, the color, and the familiar name. The sheets may then be placed in portfolios, according to genera, or may be arranged so that the specimens from one place are together.—*Ladies' Home Journal.*

ARTIFICIAL flowers of various kinds have been the rage for household decorations for sometime now, and still continue to hold their own, and especially those in paper seem to grow more beautiful. But they soon soil and are gone, and as they are somewhat expensive, a more substantial substitute for the smaller flowers will be welcomed. A Broadway firm is now exhibiting a Parisian novelty in porcelain flowers. They are perfect in form and in coloring, and charmingly arranged on fine wires. A panel-shaped mirror standing on silver feet, was lately shown, and over this were trailing convolvuli,with the twining stems and leaves. Another had the blue corn-flowers and Marguerites with grasses, another still,the yellow cowslip, falling over the top and down the sides. Small wicker baskets were covered with short grasses, and the small round form of the basket covered with cowslips. This was meant to be filled with confectionery, and would hold one-half pound. These flowers can be purchased in loose form and arranged in any combination, for numberless pretty gifts.

Among novelties for the table are very lovely rose bowls in globe form in very fine American cut glass of clear crystalline quality. One of these cut in block cutting, and standing about seven inches in height cost $13. Rose bowls are usually placed on a circular beveled plate-glass mirror. A large punch bowl in brilliant cutting, is also a finely decorative piece for the table.—*Home-made Decoration.*

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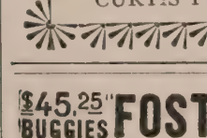

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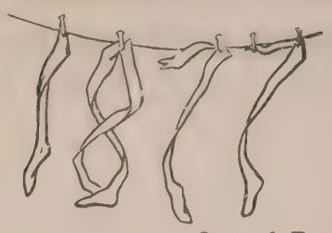

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OPINIONS OF THE PRESS.

The Standard of the Cross.

SNAP JUDGMENT.—A local newspaper man has been stirred up to the free-church idea, at least in so far as a good seat to the first comer is concerned, by a little experience of waiting for a seat at a popular church. "Is this Christianity?" he asks; "or is it religious club business?" He might safely be asked whether it was Christianity or religious club business that prompted him to select that particular place of worship, or entertainment, leaving it to himself to decide which of the two he sought. He probably passed a dozen churches on his way to reach that one, in any other one of which his attendance would have been instantly welcomed. A hundred such churches might be circumscribed within the radius of his journey. But he chose that one out of the hundred because of the music, the preaching, the class of people, the style of service that he expected to find there. All these things have to be provided upon some rational system. The rule, "First come, first served," might be applied at the door, with a sufficient admission fee. But the admission fee collected then and there would seem even less Christian-like to most of the community than the ordinary pew-rental, paid quarterly. Some sort of provision for regular attendance and regular contribution must be had even in the nominally free church. The capricious favor of such as the newspaper man, who may be found at church but once or twice a year, and then with a still more uncertain offering, would never build a church, in the first place; and when built would secure the services of no clergyman, sexton, or choir, pay no coal bills or gas bills, and form no congregation of steady-going, home-loving, habit-fostering people, such as the newspaper man delights occasionally to exploit for the entertainment of the unestablished, Bohemian world to which he caters.

The Brooklyn Eagle.

PULPIT INTRUSIONS.—What puzzles laymen of the world, the only thing that suggests secular remark, is the surprising itching of some ministers to go where they do not belong and where, in a broad sense, they are not wanted. Dr. Abbott, for example, not only has Plymouth church at his disposal, but there are scores of other societies in Brooklyn and New York which would be glad to hear him. Any Unitarian has a choice of pulpits, from the rational one down Clinton street, to that of Dr. Below's successor, Dr. Williams, on Fourth avenue. Why should either the Congregationalist or the Unitarian demand, or even consent, to intrude upon St. George's parish, when both know perfectly well that they cannot appear there without committing what, according to episcopal rules and usages, is an intrusion? Why should clergymen push themselves over the lines in a manner of which they would not dream in social or club life?

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From humbug articles, and rue
That we have tried before we knew
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More scalp-diseases than a few.
I know we are the safer who
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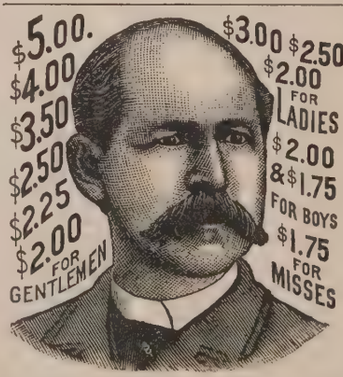

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CHURCH HISTORICAL SOCIETY

SPECIAL EDUCATIONAL ISSUE.

The Living Church.

SATURDAY, JUNE 6, 1891.

CHURCH COLLEGES.

BY SIDNEY G. FISHER, ESQ.

I.—WILLIAM AND MARY.

The first of Church colleges, first in greatness as well as first in time, was old William and Mary in Virginia. As one of its historians has remarked, no college in the country has had such a romantic history. It has been three times burned to the ground, and reduced to extreme poverty; in 1705, 1859, and 1862. It has passed through the two most important wars fought on this continent. The Revolution surged about its doors. Its buildings were sometimes occupied by the British, and sometimes by the Americans and French. In the civil war, the battle of Williamsburg was fought around the college grounds. Sometimes the Union forces held the campus, sometimes the Confederates. The Fifth Pennsylvania Cavalry will not forget this sanctuary of knowledge, for it was here they sustained a severe defeat, and some of them returning, filled with anger and mortification, wreaked their vengeance on the innocent college.

All through the colonial period, William and Mary was the richest college in the country, and, as we shall see, the greatest, when measured by the men it graduated; far exceeding in this respect both Harvard and Yale. At the close of the Revolution it was, however, probably the poorest college in the country. The depreciation of paper money reduced its wealth to $2,500 in money, and a little unproductive land. At the close of the civil war it was in a similar plight. Yet wars, fires, and bankruptcy, have failed to kill it. There is a vitality about it which defies the shocks of time. It is now moving on as of old, with about the same number of students it always had, and with its curriculum enlarged and modernized. It gives gratuitous instruction to an unusually large number of pupils; it is still deeply embedded in Virginia's best interests; it supports the free schools, and has a scholarship in every school district. In 1888, the Legislature gave it a grant of $10,000 a year, and incorporated with it the State Normal School. But it ceased to be one of our institutions after the Revolution, when the Church was dis-established in Virginia. It also, at the same time, ceased to produce remarkable men. It was great only while it was a Church college.

William and Mary is historical, but it is historical in a better and truer sense than to have been the victim of battles, the unconscious duelling ground of factions, and to have been trampled upon by the Englishman, the Frenchman, the Confederate, and the Unionist. It is not a mere relic, like a rusty musket, or a battered canteen. No other institution of learning in the United States has made such a deep and lasting impression on American history.

"Why, you astonish me," nine-tenths of our Church people will say; "we never knew that." Of course you never knew it. But your ancestors knew it, and you have neglected to learn it.

At the outbreak of the Revolution nearly all the students of William and Mary joined the Continental army. Among the graduates who distinguished themselves were Benjamin Harrison, Carter Braxton, Thomas Nelson, and George Wyeth, all of whom signed the Declaration of Independence. Besides these, the college has produced among her alumni, two attorneys general, nearly twenty members of Congress, fifteen Senators, seventeen Governors, thirty-seven judges, a lieutenant general, two commodores, seven Cabinet officers, a Chief Justice, and three Presidents of the United States.

Peyton Randolph, President of the First American Congress, was an alumnus; so was Edmund Randolph, Washington's attorney-general, and afterward Secretary of State. So was Thomas Jefferson, a stupendous influence, and to this day a living, active force. We have his own word that it was the instruction of Dr. Small at William and Mary which fixed the destinies of his life. James Madison was another alumnus admitted on all hands to have been the most moderate and careful shaper of the Constitution in its infancy. So also James Monroe and John Tyler; and last and greatest, John Marshall, the Chief Justice. Marshall alone would have been enough. The college that graduated that man might very well have closed its doors and said: "Now let thy servant depart in peace."

It is needless to enlarge here on what Marshall did. But no one has ever thought it worth while to deny that the Constitution as we have it to-day is largely the work of his hands. The civil war that raged round William and Mary for four years would never have been fought, there would have been no question to fight about, if it had not been for Marshall's decisions. The Pennsylvania Regiment that burnt the house of learning would never have been recruited and would never have appeared on Virginia soil.

Similar remarks might be made of Jefferson, and other alumni, and of the stupendous influence exerted by them upon the destinies of the United States In the midst of the ravages of the civil war the old college could say: "I am no passive sufferer in this. On one side or the other it is all the work of my sons." William and Mary has a better title than Napoleon to the remark: "I am not the victim of circumstances. I make my own circumstances."

If William and Mary had produced only one or two great men, it might be possible to use the term, "happy accident;" and say that there might not have been anything in the nature of the institution to account for such a result. But when the list is so long and so great, it points to a permanent and unusual cause. When we examine closer into details we find the list is even greater than it appears at first sight. Not only has the college produced conspicuously great men whose names have become household words, but she has graduated an immense number of alumni who have been distinguished in a minor way. Not to mention Gen. Winfield Scott, we find William C. Rives, at one time a very prominent man; also Busrod Washington, James Breckenridge, James P. Preston, George M. Bibb, William H. Fitzhugh, H. St. George Tucker, and so on. In a list of graduates of this sort it is possible to count thirty names of men who, though not by any means equal to Jefferson or Marshall, were nevertheless in their day prominent and powerful leaders in the service of either the nation or the State.

To this must be added a large number of influential Virginia families almost every male member of which was educated at the college. The college catalogues of colonial times bristle on almost every page with Carters, Pages, and Randolphs. Nor are the Harrisons, the Blands, the Nicholases, the Burwells, the Lewises, and Carringtons without a goodly representation. It is very interesting sometimes to see the names of a whole family side by side, followed by their country seat or county, and a statement telling whose sons they are. This is one branch of the Carter family.

Names.	Residences.	Remarks.
John Carter,	Corotoman,	Son of Robert Carter, (known as King Carter).
Robert Carter,	Sabine Hall,	Son of Robert Carter, (known as King Carter).
George Carter,	Nomini,	Son of Robert Carter, (known as King Carter).
Landon Carter,	Cleve,	Son of Robert Carter, (known as King Carter).
Edward Carter,	Blenheim,	Son of Robert Carter, (known as King Carter).

And yet in the face of these facts, which are unanswerable and overwhelming in their meaning, thousands of people have the face to say that our Church has had no perceptible influence on the political fortunes of this country. If the uninstructed, the ordinary, and the careless, said such things it would be bad enough. But our scholars, our writers, our prominent divines, deliberately make admissions of this sort in their books and accept with thanks the taunt of the Puritan that in the Revolution our Church was a nonentity, a disgrace, and a calamity.

Unquestionably most of the colonial clergy were Tories. There was a reason for that. The greater part of them had been educated in England and felt that they belonged to the Church of England, and there was then no American Church. But the laity, for the most part, took a different view. It is hardly necessary to mention the names of Washington, Hamilton, and Jefferson. But let us ask the question, where would the Revolution have been and where would the Constitution have been, without the alumni of the Church college of William and Mary, the college which began its oldest record with the words, "*In nomine Dei, Patris, Filii et Spiritus Sancti*, Amen."

The remarkable results accomplished by the college of William and Mary in educating the greatest men of our history, it is necessary to speak of in detail because, like the rest of Virginia's early history, they are but little known. The Virginians were careless about preserving the records of their history, and most of them are lost. They were still more indifferent about writing their history. On the other hand every scrap that relates to the chronicles of New England has been scrupulously collected and guarded. New Englanders have not only written their own history elaborately and forced it on attention, but they have written the history of the country at large, and written it, of course, from their own point of view.

The Church has also been so indifferent to the college question that William and Mary has been forgotten. Church writers and preachers and Church newspapers took little interest in enlarging on a subject about which the people were unwilling to hear. But the colonial Churchmen of Virginia were not indifferent to the college question, and that is the reason they had a great college. We can do the same to-day if we will. Our Church has always been colossal in its educational power whenever it has been aroused to a great effort.

William and Mary had behind it the whole social force of the Church in Virginia. The college was not left out in the cold, snubbed, and slighted, and treated as an inferior department of Church life. No Virginia Churchman was in the habit of saying that he did not believe in "sectarian colleges." Nor do English Churchmen say to-day that they do not believe in Oxford and Cambridge because they are "sectarian," nor did the Puritans of Massachusetts and Connecticut ever sneer at Harvard and Yale for such a reason.

Since the beginning of this century, Virginia has fallen to an inferior place in the contest for ascendency. But in the colonial period, and for some years afterwards, she was the leading commonwealth of the country. She was rich and powerful, had the largest population, and produced the greatest number of distinguished men. There was a fine civilization in the old Dominion. It was built, it is true, on an ephemeral industry in tobacco; and when that failed, the civilization failed. But while it lasted, its beneficial effect on the development of America can hardly be over-estimated.

The majority of people nowadays are ignorant of this piece of history. It has been overwhelmed in the later development of New England, and an effort of the mind is required to realize that it once existed.

In the strong, generous, social life of Virginia, William and Mary was an integral part. The college was bound up in the life of the State. The office of Surveyor General was in the gift of the college, which at one time appointed George Washington to that position; at another time, Thomas Jefferson; at another time, Zachary Taylor, the grandfather of General Taylor. George Washington was also, at the close of his life, chancellor of the college. How few people know this? But suppose Harvard had given Washington those two appointments, one in his youth, the other in his old age, how much we would hear about it. Every child would know it, and those who did not know it would be laughed at.

For five years the legislature of Virginia held its sessions within the college walls, and would have continued to hold them there if the buildings had not been destroyed by the fire of 1705. But the college and the commonwealth had more important connections with each other than these which are merely formal or legal. The most important connection was the feeling that associated the college with everything pleasant, refined, and ennobling in the life of every Virginia family. They were educated there, they went there several times a year with their wives and daughters to enjoy the festivities. The Apollo Hall of the old Raleigh Tavern was there, where Jefferson danced with his sweethearts, where the first acts of the Revolution were planned, and where Patrick Henry first uttered his burning words.

Williamsburg, the seat of the college, was in the eyes of the planters a miniature Court of St. James, the place where they believed were reproduced some of the dignity and refinement of England. The old church-yard and the college chapel were a sort of Westminster Abbey, where the great Virginians were buried. The college contained curious and rare books and manuscripts, the gifts of kings, archbishops, and governors. Such sights could then be seen nowhere else in the colonies.

It has often been said that a great many Virginia families sent their sons to England to be educated. We read of this in Thackeray, and it was undoubtedly true. But it is a significant fact that all the distinguished Virginians were educated on their native soil. Those who sought learning abroad never rose to eminence. And this brings us to another important point, Most of the clergy of the colony came from England, and, usually, for the reason that no parish in England would have them. The Church had not then recovered from the corruption that caused the Reformation. Hard things have been said of the Virginia clergy, but the greatest authority, Bishop Meade, has testified that the native clergy, that is, those educated at William and Mary, were altogether different. Only the foreigners were a scandal.

The oldest literary society in the country, the Phi Beta Kappa, was founded at William and Mary in 1776. The college is, indeed, older than Harvard, if we count as Harvard counts. The date of Harvard is usually given as 1636, which is the year in which the General Court first decided that they would have a college. But no active work was begun until three or four years afterwards. William and Mary, however, was begun in 1619, and George Thorpe, of His Majesty's privy chamber, came over to lay the foundations. He was unfortunately killed in the Indian massacre of 1622, along with a number of the college tenants. His work was carried on by others, but the college was not an accomplished fact until 1693.

Those who care to pursue this subject further will find in "The College Book" a short account of William and Mary taken

from the larger history published some years ago in Baltimore, and now out of print. The last annual catalogue is also very interesting, and contains a great deal of information.

II.—COLUMBIA.

The first move to establish King's College afterwards in 1787, called Columbia, was in Trinity church, New York, 1703. The rector and wardens waited upon Lord Cornbury, the Governor, and asked him which part of the "King's farm" belonging to Trinity church had been intended for the college.

Another attempt was made in 1729, when the great Bishop Berkeley was in this country. He had been thwarted in his plan for a college in Bermuda, but thought he might still carry it out in New York by joining in the Trinity church plan.

Finally King's College received its charter in 1754. The parish of Trinity church was the prime mover, and furnished most, if not all, the land.

Like all other Church institutions (except those which exist only in the imagination of ignorant persons) it was thoroughly liberal in its structure. Besides the Governor, Archbishop of Canterbury, judges of the Supreme Court, and some other dignitaries, it was compelled to have among its governing body the senior minister of each religious denomination in the city, which at that time included the Dutch Reformed, Lutheran, Presbyterian, and Huguenot. The only provision which made it a Church college was that the president must always be a Churchman, and service in the chapel must always be conducted from the Church liturgy.

Its history was not very eventful except during the Revolution. Like all of our institutions, it suffered during that period. On the 6th of April, 1776, orders were given the college to prepare for the reception of troops. The students were dispersed, the library and scientific apparatus were hid away and most of them lost, and the buildings turned into a military hospital.

President Cooper was a violent Tory and contended in pamphlet war with Smith, Livingston, and several other popular champions of the day. The students, however, were nearly all patriots; and this condition of affairs was typical of all Church people during the Revolution. It was the clergy who were Tories, not the laity. Most of the clergy had been educated in England; they all went there to be ordained, and they considered themselves as belonging to the English government. But most of the laity were continentals, many of them, like Washington, being leaders in the movement.

It is a significant fact that the adversary who finally overthrew President Cooper in his pamphlet war was one of his own pupils in the college, Alexander Hamilton.

Let us pause for a moment. Hamilton was educated at a Church college. So was Jefferson. The two men who founded the two schools of political thought which have controlled the destinies of this country from its birth until now, received their intellectual training from the Church. Need we add the names of Marshall, Madison, Monroe, and others? Are not Hamilton and Jefferson enough? Suppose some other Church, Presbyterian, Congregationalist, or Baptist, had educated those two men, how much we would hear about it! How it would be used to stimulate the colleges of those denominations! What wonderful inferences would be drawn from it! What an opportunity for the orators! Why are we always so silent?

Let us take some other salient points, for we have no room for details. In 1767 the medical school was established at Columbia. It was the second one founded in the country, the first being at the University of Pennsylvania.

On November 3rd, 1823, James Kent, the great Chancellor of New York, was appointed Professor of Law at Columbia. His lectures, like the lectures of Blackstone in England, were developed into commentaries on American Law, and remain the standard work on that subject which nothing has yet been able to supersede.

Columbia is now an institution with about 90 professors and instructors, and over 1,300 students. The Herbarium is the largest and most complete in the world, except the Royal collection at Kew in England. The School of Mines, opened in 1864, is one of the best in the country. The Medical School, now incorporated with the College of Physicians and Surgeons, ranks even higher.

There has, for a long time, been a movement tending to transplant Columbia out into the suburbs, incorporate it with the General Theological Seminary and Trinity school, adopt the dormitory system, and make it a university in the fullest sense of the word. It would then be more of a power for the Church. Various circumstances, however, prevent the fulfillment of this plan, and it is not likely that the present generation will see it executed.

III.—UNIVERSITY OF PENNSYLVANIA.

It will probably surprise many people to hear the University of Pennsylvania called a Church college. It is not now a Church institution; but in its early days it was largely dominated by Church influence; and it is mentioned here as another instance to show how widely extended that influence was, and what great work our Church was once able to do in the line of higher education.

The University of Pennsylvania was founded by Benjamin Franklin, got its charter as an academy in 1753, and was chartered as a college in 1755. Like Columbia, it was founded on liberal principles and provided that all denominations should be represented in its governing body. But its first and greatest president, the Rev. Dr. William Smith, was a Church clergyman, and it has since then had other presidents of the same faith, the last one being the Rev. Dr. Goodwin, who died only a short time ago.

The Rev. William Smith, the first president, was a very able man, and one of the prominent characters in Pennsylvania colonial history. He made of his college more of a general institution than it has ever been since. He drew students from all over the country, and even from the West Indies. Before the Revolution, William and Mary, and the University of Pennsylvania were the leading seats of learning in the colonies. The fame of Harvard and Yale is of a later date. The University of Pennsylvania was a little larger than William and Mary, and had a wider curriculum embracing more topics; but was far inferior to William and Mary in the quality of its training and in producing remarkable men.

President Smith was sent to England in 1762 to collect funds, and being a Churchman, he confined most of his exertions to his own people. He applied to the Archbishop of York and the Archbishop of Canterbury, and they obtained for him what was then called a "Brief." It was letters patent from the King addressed to every incumbent of a parish in England (there were 11,500 of them at that time) recommending and authorizing collections, and commanding that commissioners be appointed for that purpose to go from house to house. Such a brief was given to Dr. Smith and Dr. Jay, of Columbia (then King's) jointly, and the two men worked together for the two Church colleges.

Smith collected in this way for the Philadelphia College more than £6,921, a large sum in that age. The contributors to it included the King (£200), the Princess Dowager (£100), both the archbishops, all the bishops, a large number of the clergy, a long list of noblemen, the Rt. Hon. William Pitt, and both the universities of Oxford and Cambridge, almost every college in each giving something.

The college being established by the money of Churchmen, and ruled over by a Churchman of commanding position in the colonies, very naturally contained a great deal of Church influence; so much so that the Presbyterians were dissatisfied and founded a college of their own at Carlisle. And the final result was still worse, for the jealousy of the Church influence was one reason why the legislature revoked the college charter during the Revolution, and established it on a new basis. Since then it has been impossible for us to claim it as one of our institutions.

But while it was ours, there was established in it, in 1765, the first medical school in America, the school which has made Philadelphia the centre of medical instruction for more than a hundred years. Since that school was founded in 1765, there has never been a day when Philadelphia has not had one or two physicians of national and even world-wide reputation. The line begins with Rush, Shippen, and Bond, before the Revolution, and comes down unbroken through Wistar, Jackson, and Physick, to Mitchell, Gross, Agnew, and others of our own time.

In other words, the first and second medical schools in the country were established under Church auspices, the one at the college in Philadelphia, the other at King's College in New York. The third medical school was founded at Boston, but not until 1783.

The Church educated most of the great men who made the Revolution and the Constitution a success. She established the first American medical school and also the second. Although now driven from such valuable work by unfortunate circumstances, she still holds two of the best scientific schools in the country, Lehigh University and the School of Mines at Columbia. And yet her members tamely admit the continual false statement that she is not sufficiently modern in her ideas to teach in modern times.

IV.—SINCE THE REVOLUTION.

Before the Revolution, we had two colleges, William and Mary, and Columbia; and in a certain sense we also had the University of Pennsylvania by having a preponderating influence there. But in the Revolution we lost any hold we had on the University by the partisan fury of the State legislature, and soon after we lost William and Mary by the disestablishment of the Church in Virginia, leaving us possessed only of Columbia. We went on in this condition until about the year 1820, when the Church, having recovered from the shock of the conflicts with England, and grown very much in numbers and power, the need of colleges was felt, and they began to spring up in different parts of the country. Trinity, Kenyon, and Hobart were all founded between the years 1822 and 1826, and in widely separated places; Trinity in Connecticut, Kenyon in Ohio, and Hobart in Western New York. They were the first of the post-revolutionary colleges. They belong to the second period of our Church history, and were the results of the new conditions of growth which followed our organization into dioceses after the Revolution.

They were not only among the first, but among the strongest, and have survived all that were founded after them, except the University of the South.

The colleges that were established after them at intervals of a few years were quite numerous. There was St. James in Maryland, Jubilee in Illinois, Griswold in Iowa, Norwich in Vermont, Bristol near Philadelphia, De Vaux at Suspension Bridge, Racine in Wisconsin, and the University of the South in Tennessee. All of these, except the University of the South, are suspended or have gone out of existence. Some of them have been reduced to grammar schools or academies, with the hope that in time they may be revived again into colleges. Others are completely dead and gone.

It would be interesting to trace the history of each in detail; valuable lessons might be drawn from them. But we have no space for this at present, and can only make a few general remarks. Nearly all of them were founded between the years 1825 and 1860, and were very evenly distributed over the country. The causes of their existence are evident. The Church in that period was well under way, and was making rapid progress, especially in districts remote from the great centres of population. The railroad systems were only partially developed. In fact, the development began only about 1830, and up to the civil war had not accomplished anything like the quickness and facility of travel which we see today. Every diocese felt the need of a college not only to educate its clergy, but also to educate its laymen and bring them under the best and strongest influences of the Church. A college was found to be a very valuable piece of diocesan machinery.

If the railroads and other improvements of the age had been willing to stand still, these colleges might have survived. But they were crushed by the march of events. As the iron net work came closer and closer, drawing the country together, our colleges became too numerous, especially when brought into competition with institutions of other religious bodies, and the weakest went to the wall.

Some of them, however, were very successful in their day. Bristol, though short-lived, had a large number of students. The merits of Racine are well-known. St. James' was quite popular until broken up by the civil war.

There is an important observation to make on the way in which these colleges perished. They were all in competition together, Trinity, Kenyon, Hobart, and the University of the South, along with the others which are gone. As the weaker ones subsided and disappeared, they left Trinity, Kenyon, Hobart, and the University of the South standing in widely separated parts of the country, showing clearly that these survivors were rightly located and were capable of supplying the Church's needs throughout the whole United States.

We shall take up the history of these survivors in their order, and it will be plainly seen that their roots are deep and widespread. They are the colleges to which the Church should now devote herself, and some arrangement should be made, such as other religious bodies have, to prevent waste of money and effort in founding other colleges.

These four colleges are admirably situated. Trinity is in New England; Hobart occupies the centre of New York, the greatest State in the Union; Kenyon is for the West; and the University of the South for the South and South-west. In time, we shall need a college for the Pacific slope, but the time has not yet come.

These four colleges are real colleges in every sense of the word. They have the dormitory system, and full courses of instruction. They have already proved themselves a great power to the Church, and they can be made a still greater power, which would give astonishing results within twenty years.

There is a very absurd notion prevalent among Church people that colleges do not depend for their strength and success on money. It is vaguely said that instruction is everything, and that if the right men were present, a great university could be conducted in a tent. This may be true enough in an ideal sense. Plato and Socrates, under the conditions of life in ancient Greece, could no doubt have managed universities in their gardens, or on the steps of a temple. But this is not ancient Greece. This is the close of the Nineteenth Century, and we are in the United States of America, where the competition in colleges, as in everything else, is intense.

The point where Church colleges need most assistance is in scholarships; in other words, the means of lessening expense to deserving students. Those who are unacquainted with the practical working of colleges would be astonished if they knew the way in which great institutions will apparently descend from their dignity to go about the country and drum up students of this kind. They are the most important class of men for a college to get, because their earnestness and industry keep up the standard of scholarship, and their steady lives help to control the others. They are very numerous; much more numerous than most people have any idea of. The rich colleges are able to bid highest, and they generally get them. In this way, our Church every year loses control of hun-

dreds of young men who would make the best material for her ministry and active laity. They go to the colleges of various denominations, and become indifferent to the Church.

The writer of this article knows of a Church college which, being in excellent condition in point of instruction, and well equipped in everything except scholarships, was urged by its alumni and some of the trustees to advertise itself. But the project was dropped because it had already been tried and found to result only in a host of applications from worthy young men of slender means who were feeling about to find the cheapest education. As the college was short of scholarships there was no use in its bringing on itself hundreds of applications and letters which would have to be answered in the negative. It is for Churchmen to say how long this state of things is to continue.

V.—TRINITY.

It is not generally known, or, at any rate, most of us do not remember, that up to the year 1818 Congregationalism was established by law in Connecticut, and taxes were levied in support of it which all the inhabitants had to pay, whether they were members of the Congregational Church or not. There was one college, Yale, thoroughly Congregational, with a strict provision in its organic law that it should never be ruled or controlled by any but Congregational ministers.

If we had the space, it would be interesting to describe the Connecticut of that time, so orthodox as they called themselves, so strict, severe, and blue, and yet so steady, keen, and intellectual; with the most genuine love of liberty and free institutions in their hearts, in spite of their "establishment" and ecclesiastical taxes. It was not an effulgent tropical atmosphere. In fact, it was hard and cold. But it proved itself an excellent medium for mental discipline, and continues so to this day.

The Congregationalists, though in complete control, had nothing in their nature of the persecuting spirit. But, nevertheless, they felt very sorry for the Churchmen, because they were not "orthodox," and the Churchmen had a hard time.

There was something congenial, however, between the two faiths; both of them loved knowledge and liberty in its true sense. The Church made great progress, and even before the beginning of the century, Connecticut was one of our strongholds.

As early as 1810, the Church people tried to have the charter of their academy at Cheshire enlarged, so as to make it a college. They intended to call it Seabury College, after their first bishop. They were in great need of such an institution to combat the overwhelming influence of Yale. They had no place to educate their children or their future ministers, except in the hotbed of their rivals. But their first attempt to get a college was easily defeated in the legislature by Yale and the Congregationalists.

In 1818, however, the new constitution of Connecticut was adopted, abolishing the religious establishment and the taxes. This was a new opportunity, and the Churchmen went vigorously to work. They dropped the plan of enlarging the Cheshire Academy, and moved for the founding of Trinity. The prominent man in the movement was Bishop Brownell, who had succeeded Bishop Seabury.

The Churchmen were rapidly becoming successful, and making great use of the argument that the State was too much ruled by Yale, and too exclusive, antiquated, and illiberal, when their rivals tried to stop their course by a clever trick. Yale still had on her statute books the test laws by which every one who became an officer or ruler in the institution had to openly testify his adherence to Congregationalism, or rather to that embodiment of the Faith, known as the "Saybrook Platform." All this was suddenly repealed, and evidently with the hope that it would take the wind out of the sails of the new Church college. But it did not. Trinity was incorporated in 1823, and is, therefore, after Columbia, the oldest Church college now in existence.

This is another instance of a Church college on the side of liberal and advanced education. The movement to establish Trinity forced a much older and more powerful institution to drop some of the remnants of intolerance. Trinity filled a great need in the Connecticut of that day, a fact which is evidenced, among other things, by the quickness with which the money was raised; $50,000 being subscribed within a year by citizens of the State. The different towns competed for the possession of the college; and Hartford bid highest and won.

The college continued its efforts for wider culture, and established the first professorship of political economy in this country. It has also been claimed by some that Trinity was the first American college to have a course in English and break away from the old, prescribed curriculum. But the honor is disputed by Hobart. In any event, the two Church colleges were very near each other in this innovation. A great cry was raised against it at the time by the older colleges, who held up their hands in horror. But it is a noticeable fact that in a few years they all adopted it.

Trinity, the only Church college in New England, has the great advantage of being in the New England educational atmosphere and partaking of those methods of training which have made college men from that section so remarkable the world over. It is most proper, for every reason, that the Church should have a college in New England, and on this account alone Trinity deserves encouragement and support.

Moreover, Hartford is an ideal college town. With a population of about 60,000, it is large enough to have all the best advantages of a great city, with a minimum of its evils. Some years ago Hartford was the richest city in the country when tested by the proportion of wealth to population. Of late years it has found a rival in Portland, Oregon. Such a condition of wealth means a great deal of quiet refinement and cultivation, cleanliness, comfort, and general respectability. Moreover, the wealth of Hartford is very evenly distributed. There is no kind of manufacturing carried on which produces a vicious class.

For nearly a hundred years men of literary tastes have sought Hartford as a residence. Charles Dudley Warner and Mark Twain have in recent times made it their home; and looking into the past we have the names, Dwight, Trumbull, "Peter Parley," Dr. Hawes, Mrs. Sigourney, Prentice, Lewis Gaylord Clark, Mrs. Harriet Beecher Stowe, and Horace Bushnell. Accordingly a visitor finds a beauty and picturesqueness about the architecture and arrangement of the streets, and within those pretty houses a refined society to whose merits the students can testify, and which, though rich, is devoted to other things besides money.

The town has three libraries; the college library of over 30,000 volumes and 20,000 unbound pamphlets, the Watkinson of over 43,000 volumes, and the Athenæum of over 35,000. The Trinity library is of course a working college library, the Watkinson is a scholar's library of research, and the Athenæum is for current and standard literature for every-day use. But the citizens are not satisfied, and have recently subscribed nearly half a million dollars to enlarge the Watkinson. These facts are significant. Such a condition of affairs could be found in few towns of the same or even of a much larger size, and few places could be found better suited to student life and the building up of a powerful college.

We cannot here enter into the details of education at Trinity. The annual catalogue furnishes full information on that subject. We may say, however, that in recent years the department of science has been greatly extended, and no college in New England has now better facilities in this respect except Yale and Harvard. Especial attention is given to electricity in view of the importance it now occupies as a profession. The departments of classics and philosophy were developed and brought to a state of great usefulness long ago. Philosophy has always received unusual attention. And another specialty much relied upon and extended, has been the course in English and English literature. For twenty years and more the college has had a succession of professors in this department who have shown much more than ordinary ability.

But the most important possession of the institution is the president, Rev. Dr. George Williamson Smith, a man of uncommon executive ability, with a knowledge of the world acquired in many countries, in the navy and in the civil war. To this he has added genial manners, and a scholarship and cultivation of the practical kind, which is always at hand and to the point. He has shown remarkable aptness for influencing young men, and is capable of taking the same place as a college president that the Rev. Dr. Henry A. Coit has long since occupied as head of a great school.

Trinity was established by the diocese of Connecticut, and long remained a diocesan institution. But of recent years it has shown a strong tendency to emerge from this state, and is now in a fair way to become a general institution of the Church. We shall see, as we go on, that this same tendency has lately appeared in all our colleges.

At present Trinity is exceptionally well equipped, both in professors and apparatus. It will soon, however, need a new dormitory for the accommodation of students; and it already needs a new building for the library which increases at the rate of a thousand volumes a year, and overflows its present quarters.

Among its graduates the college has been rather remarkable in producing bishops and members of Congress, as well as several Governors of States.

VI—KENYON.

Kenyon College, at Gambier, Ohio, has had a curious history, and is important to the Church as being the college of the West.

It was founded in 1824, by a remarkable man, Bishop Chase. He was the first bishop of a diocese west of the Allegheny Mountains. The year 1819, the date of his consecration, does not seem so very long ago. But at that time, and for many years after, Ohio was far west, and marked the limits of the Church in that direction.

Bishop Chase was of strong New England stock, and his nephew educated under him, afterwards became the great Chief Justice Chase. The Bishop had no taste for settled places. He was of enormous stature, never knew the meaning of fatigue, and thought a rain storm a good enough condition of weather for a horse-back journey. He was the first Protestant clergyman to perform duty in Louisiana. He was as gentle as a woman with his friends, and not very gentle with his opponents. He had an imperious will; he disliked to build on another man's foundation; and always wanted his "own domain." An Ohio lawyer once said of him reflectively; "He was an *almighty* man."

He accepted the diocese of Ohio without salary and without a house. He succeeded in buying a farm, and supported his family by his own labor on it. The vexation, the disappointment, and the hardships of his early life in Ohio, would have killed most men. But out of such conditions he built up the diocese.

There was one main object running through the mind of this good man, and that was to found an institution which would be both a theological school and a college. That was the key to the situation in Ohio. You could do nothing, he said, without a college.

Most of our colleges have grown out of a diocese; but here was a diocese growing out of a college. Kenyon was for many years the foundation of the diocese of Ohio. The salary paid to the Bishop as president of it was his only source of income. He was supported by the college instead of being supported by the parishes.

When Bishop Chase had made up his mind as to the necessity of a theological school and a college, he went to England to obtain funds, and it is curious as throwing light on the condition of the Church at that time that this undertaking of his was vehemently opposed by Bishop Hobart, and mildly opposed by Bishop White in accordance with his saintly character.

Bishop White argued that it was a great mistake to apply for aid to a foreign source; it would be giving comfort to those enemies who said that we were a mere dependence of the Church of England, the established Church of a foreign state; it would lessen our respectability. It was then only a few years after the war of 1812, and the feeling of that war and of the Revolution was still strong against us.

Bishop Hobart argued that it was imprudent for a diocese to have a theological school of its own; it would be a narrow policy tending to sectionalism, and might break up the union of dioceses only lately accomplished by the General Convention. All such institutions, he thought, should be general like the theological seminary just established in New York, or be branches of that institution.

But these worthy bishops could not have known their man very well or they would have taken a different way to stop him. Opposition to him was seldom either wholesome or profitable.

He had a letter from Henry Clay to Lord Gambier, and he was soon one of the most popular men in Great Britain. The English saw in him a man of the heroic type. Lord Gambier and Lord Kenyon (whence the name of the college and its site) took charge of his affairs. Among other distinguished persons who took a great interest in him were Lady Rosse and Hannah Moore. Altogether he obtained from England $30,000, and Kenyon was an accomplished fact.

Difficulties which cannot be detailed here caused the resignation of Bishop Chase from both college and diocese, and the resignation of one necessarily involved a resignation of the other. He became the Bishop of Illinois, where he founded Jubilee College, which has since died a natural death. Bishop McIlvaine, who succeeded him in 1831, entered into the same impossible position of president and bishop combined. We say impossible with a qualification. It was all very well for Bishop Chase to occupy that position. It was the best that could be done under the circumstances; but it was merely a make-shift, it could not be successful in the long run. No one felt this more keenly than Bishop McIlvaine. He complained bitterly of it, and put the seal of his disapproval on this erroneous system in very strong language. We have space to quote only his summing up:

"(1) The spiritual interests of the diocese require all the attention and care that any one bishop is capable of affording in the most unincumbered circumstances.

"(2) The interests of the college require that its president, as he must bear in the eye of the public all the responsibility of its management, should have all his time and care, and his best thoughts and efforts, concentrated upon its concerns."

He was finally relieved of the presidency of the college; but the college remained a diocesan institution. Within the last year or two attempts have been made to give it a more general character by connecting it with a number of the surrounding dioceses and putting it under the control of the General Convention. These plans show every sign of success, and in the future Kenyon will in all probability occupy the position it rightly deserves of a general institution of the Church.

The college certainly deserves all the care the Church at large can give it. The severe struggles it has passed through seem to have refreshed it. All the documents and papers which form the material of its history are written with a vigor, accuracy, and freedom of language which show scholarship and training. Its situation is excellent. Ohio is the New England of the West. As Trinity reaps a great advantage by being in the atmosphere of New England's educational methods, so Kenyon reaps a similar advantage by being in Ohio. It was among the first colleges of that State; and it has taken no small part in the State's history and the lives of its greatest men.

We need not rely on generalities. Let us speak of facts.

Rutherford Hayes, ex-President of the United States, was a graduate of Kenyon. So also was Edwin M. Stanton, Lincoln's Secretary of War. Stanton said, "If I am anything or have done any thing in the way of usefulness, I owe it to Kenyon College." Another alumnus was Henry Winter Davis, so long known as the most accomplished parliamentary orator of the country, and a long time a prominent member of Congress. Another was David Davis, one of the Justices of the Supreme Court of the United States and at one time senator from Illinois. Stanley Matthews, only recently dead, and also Justice of the Supreme Court and senator, finishes the list of very remarkable men who claim Kenyon as their foster mother. These men were all fond of Kenyon, expressed their affection, and never denied the debt they owed her.

How many other colleges in the country can show such a list? How many, even of the large ones, could equal it? Does it not remind us a little of the success of William and Mary before the Revolution? Can such a long list be merely accidental? Consider the work of Kenyon, William and Mary, and the results of Church training in England, and then draw your own conclusions about the ability of the Church to educate.

All these great men of Church education, Stanton, Hayes, Davis, Matthews, Alexander Hamilton, Madison, Marshall, and the other great Virginians, were somewhat alike. There were certain characteristics common to nearly all of them. They were not cranks, or doctrinaires. They were not devoted to ostentation or humbug. They were balanced, rounded, finished men, and a high sense of honor ran through them all. They had the best characteristics of Americans, and have contributed largely to mould the best American type.

We might even go so far as to say that Chief Justice Chase was in a certain sense a Kenyon graduate. He lived, for a time, under what were practically Kenyon influences. He was educated, for several years, by the founder of Kenyon; and Bishop Chase was Kenyon, and Kenyon was Bishop Chase. He threw into it his indomitable spirit and his enthusiastic love of knowledge. As the twig is bent the tree inclines. The first settlers of a country and the founders of an institution are very apt to form once for all its destiny.

VII.—HOBART.

Hobart was chartered in 1825, but the movement of which it was the outcome began as early as 1812, when the Rev. Amos G. Baldwin persuaded the trustees of Fairfield Academy to ask Trinity church to found a college in New York, somewhere west of Albany.

The following year, upon the suggestion of another petition, Trinity church founded a theological school in connection with the Fairfield Academy, which was in Herkimer county. There were at that time few clergy in Western New York, and the influence of the Church was slight.

In 1821, Bishop Hobart had the theological school transferred from Fairfield to Geneva, and this was the beginning of the college which, after many difficulties, was established four years later. It was the creation of the Bishop, and rightfully named after him.

That rich corporation, Trinity church of New York City, which had such a large share in establishing Columbia took also a prominent part in establishing Hobart, and her name has been sometimes associated with that of the Bishop as a founder.

Hobart's early plans were laid with great care, and, as already remarked, she disputes with Trinity the honor of being the first college in the country to adopt a course in English, and break away from the old ideas of a prescribed and classical curriculum The principle involved in this change was excellent, but since then other colleges have carried it too far. But, at any rate, it was first adopted by the Church, and is another instance of our liberal views in education. Other colleges may have carried the principle too far, but Church colleges have not.

There was also a very successful medical school established at Hobart, but the town of Geneva proved too small for such an institution, and it was removed to Syracuse University, where the students could have more opportunity and material for their investigations. This medical college, however, while it was connected with Hobart, graduated the first woman doctor in this country. This was in 1849, long before the movement for the study of medicine by women had acquired much strength. This solitary lady, whose name was Elizabeth Blackwell, appears to have been followed shortly after by at least one other. At any rate, we hear of one there in 1856, and, very likely, an examination of the records would reveal others.

Hobart is a part of the diocese of Western New York, the Bishop of which is *ex officio* a member of its board of trustees. The president may now, under the canon, belong to any New York diocese. The college is also connected with the five dioceses of the State. This, and the privilege given to the president, are attempts lately made to change the college into more of a general institution of the Church at large. It is hoped they will be successful. Hobart has been valuable to its diocese, but has shown itself deserving of a wider sphere.

There have several times been suggestions made that Hobart should be joined to Trinity and make one college. But Hobart has always stoutly refused, and decided to maintain its autonomy. We cannot but think its decision was right. Its situation is excellent, in a town famous for a refined society, neither too large nor too small, amid beautiful scenery, in a rich and prosperous State. The movement to establish the college which began nearly a hundred years ago, and continued through many adversities to accomplishment, and the fact that since then the college has maintained itself with success through much tribulation, both point to a permanent cause of existence. The college seems to supply a natural want, and should be more free to develop itself by being made a general institution. The removal of it to Hartford would deprive the Church of any college between Trinity and Kenyon.

One of Hobart's presidents, the Rev. Benjamin Hale, D.D., held his office for twenty-two years, by far the longest term ever served by a president of a Church college since the Revolution. The value of such long terms of service was strikingly shown in his case; for he rebuilt Hobart and may be regarded as its second founder. He had been a Congregational minister and after joining the Church was most unfairly turned out of his professorship at Dartmouth for his opinions.

Without Hobart College the Church in Central and Western New York would have presented a very different aspect from that presented to-day. Of its living alumni a smaller proportion entered the ministry than from other Church colleges; but it raised up a strong body of laymen whose devotion to the Church is a marked feature of those dioceses. While its graduates rank well in the ministry, showing a due proportion of bishops, professors, and leading clergymen, its contributions of laymen to fill important offices in the State and national government are far beyond the average.

Nor should we forget the benefits conferred by its medical school between 1835 and 1872 Many of the 700 physicians graduated from it became men of mark in their profession.

"If we should take out of the Church the clergymen and laymen who have been educated at her schools and colleges the work of every department would languish. By such a supposition we may get some idea of what the Church owes to her colleges, and arrive at some notion of what evils we might have escaped if they had grown as strong as their neighbors have done. Who can estimate what our Church would be to-day if Kenyon had 500 students and other colleges like numbers? Certainly lukewarm Churchmen would not be so prevalent. Our colleges have been too much sacrificed to passing needs and local interests." These are the words of an eminent Churchman taken from a letter addressed to the writer of this article in answer to some inquiries.

VIII. UNIVERSITY OF THE SOUTH.

We now come to a most interesting college, very different from the others we have just been considering. It was founded in a different manner, and though younger than the others, has achieved remarkable success.

The idea of establishing a great Church university for the South, was first conceived in 1856 by Bishop Polk of Louisiana, who, at the outbreak of the civil war, became a general of the Confederacy, and fought against Grant in his first battle at Belmont. Bishop Polk took a larger view of the subject than had ever before been expressed in the Church, except by Bishop Hobart. The other colleges founded after the Revolution, had been started in a diocese, and were intended more especially for the benefit of the diocese. But the Bishop of Louisiana had a mind that went beyond the boundaries of his State. For him a college was not a mere diocesan institution. He required for its foundation at least ten States, and he chose those south of Virginia and Kentucky, and east of New Mexico. He combined the dioceses of Louisiana, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Arkansas, and Texas. The documents in which he advanced his opinions show the grasp and intelligence of a statesman. This is more particularly true as to his suggestion for the site of the university. He called attention to the fact that the railroads of the southern system were tending to unite and form a great junction at the southern extremity of the Allegheny range in Tennessee, a place which would soon be within thirty or forty hours' travel from every part of the district he had selected.

The remarkable part of the undertaking was that it was warmly seconded by the whole South, at that time in a very exultant mood politically, and without the least fear of the future. The liberality and rapidity with which the necessary half million dollars was subscribed and paid, seems to contradict the statements of Van Holst and other historians as to the poverty prevailing among the slave holders.

Successful colleges usually begin in a small way and reach prominence only after many years. Attempts to create such institutions all at once require a large amount of money, combined with great energy and skill; and even then are sometimes failures. Cornell University and Johns Hopkins are instances of successes in that line. But the amount of money used to establish them was enormous. The five hundred thousand dollars at the disposal of the University of the South was a trifle compared with it. The University of the South, however, made up in skill and energy for what was lacking in funds.

When a college grows slowly and naturally, it is taken care of, if it succeeds at all, largely by the sure action of natural causes. When men undertake to forestall nature, and do in five years what she will take sixty for, they usually have not the divine intelligence, and do not take the pains to make up for the strength of her slow processes. But the founders of our Southern University took that infinite pains which is said to be equal to genius. They studied nature so closely that they reached her secret. The history of the carefulness with which their plans were laid, the minuteness with which topography and the peculiarities of Southern society were studied are astonishing reading for Northerners who often fondly imagine that they are the only people on the continent who are capable of such care and effort.

In choosing a site the committee appointed for the purpose wandered all over the country, and inspected every place in person. Not content with this, they appointed a commission of engineers who, acting under a printed set of inquiries and instructions, made the same investigation, and returned a voluminous detailed report, to which was added the letters of individuals, and the bids of various towns and villages for the privilege of having a college in their midst, some of them going as high as a hundred thousand dollars.

This report was debated for two days by the trustees, and Sewanee, the present site, was fixed upon. It is on what is known as the Cumberland Table Land in Franklin county, Tennessee, about eighty miles from Nashville, and about sixty-five miles from Chattanooga. The land is about two thousand feet above the sea level, and eight or nine hundred above the surrounding plains. The situation would probably be an injury to a northern college; but was just what was required in the South. As many people know to their sorrow, the whole of the southern country is malarious, especially in the warm months, except certain districts in the mountains. Sewanee was chosen largely on that account, and also because it fulfilled the requirements of Bishop Polk of being near a railroad centre and near an agricultural region which would afford varied supplies. The college would also have the advantage of mining its own coal on its own land. All these are considerations which would be smiled at in the North; but under southern conditions of life they are essential.

Southern parents interested in their children prefer to have them in the highlands in summer and at home in winter, when there is less danger from malaria. Accordingly, the scholastic year at Sewanee begins in March, and lasts through the summer until December, just the reverse of ours.

There are several important watering places on the table land near the University, and many southern families have cottages near by, and spend half the year there. The surroundings are those of refinement, and if the institution receives proper encouragement, and the excellent men who are devoting their lives to it are allowed freedom to develop their ideals, we may yet see the University of the South another William and Mary, a natural outcome of southern civilization, loved by old and young, and producing results worthy of such inspiration.

The trustees decided on Sewanee after two days' debate. But that was not enough for such earnest men. They cooled off for a few months, and then debated it again, coming to the same conclusion.

When such men began to form the curriculum of their college, we can easily suppose that their work would not be superficial. They gave more laborious attention to it than to the site, and it occupied them for several years. Not only the institutions of the United States, but those of Europe, were carefully examined; and those who imagine that all the wisdom in education can be found within the last twenty years would do well to look back at the work of the founders of the University of the South.

Everything is excellent in proportion as it is suited to its purpose; and these men did not investigate the seats of learning in Europe with the intention of producing an ideal scheme which, as it appeared on paper, philosophers would pronounce perfect. They were working for the South and Southern needs. The theory of studies which they adopted was not arranged for any prescribed term of years. There were thirty-two departments, and success in a certain combination of these gave the right to a degree.

The final test of their plans came when, after the war, the University started in 1868 with 14 students, had the next year 107, and seven years after, 243. It still holds its own, and this year the number stands at 248.

This success is the more noteworthy when we consider that the war swept away all the endowment raised by Bishop Polk and his friends except the land, and put a stop to all active work. The buildings which had been erected were destroyed by the armies, and the corner-stone carried away piece by piece for relics. The institution was chartered in 1858, but did not begin its real life until 1868. It is only about 23 years old.

We have already said that it may resemble William and Mary in the future. It already resembles that ancient college in being battered by wars, and rising serenely and successfully from its ruins.